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Some Timely and Guiding Thoughts On Catholic Education

Review of the 75th Congress
Drama at Home in the Church
Mission Crusaders at Cleveland
Los Angeles School of Social Action
Mexican Welfare Work in Kansas City
Program of the N.C.C.W. National Convention
"Father Tim Casey" on the N.C.W.C.
"The N.C.W.C."--September Study Topic

Our Common Catholic Interests:

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Month by Month with the N. C. W. C.

A NATIONAL MONTHLY—OFFICIAL ORGAN OF THE
NATIONAL CATHOLIC WELFARE CONFERENCE

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FACTS ABOUT THE

NATIONAL CATHOLIC WELFARE CONFERENCE

:-: *What It Is* — *What It Does* :-:

"This organization (the N. C. W. C.) *is not only useful, but necessary. . . . We praise all who in any way cooperate in this great work."*—POPE PIUS XI.

The National Catholic Welfare Conference was organized in September, 1919.

The N. C. W. C. is a common agency acting under the authority of the bishops to promote the welfare of the Catholics of the country.

It has for its incorporated purposes "unifying, coordinating and organizing the Catholic people of the United States in works of education, social welfare, immigrant aid and other activities."

It comprises the following departments and bureaus:

EXECUTIVE—Bureaus maintained: *Immigration, Youth, National Center Confraternity of Christian Doctrine, Publications, Business and Auditing, and* CATHOLIC ACTION, *official organ, N. C. W. C.*

EDUCATION—Divisions: *Statistics and Information, Teachers' Registration, Library.*

PRESS—Serves the Catholic press in the United States and abroad with regular *news, features, editorial and pictorial services.*

SOCIAL ACTION—Covers the fields of *Industrial Relations, International Affairs, Civic Education, Social Welfare, Family Life and Rural Life.*

LEGAL—Serves as a clearing house of information on federal, state and local legislation.

LAY ORGANIZATIONS—Includes the National Council of Catholic Men and the National Council of Catholic Women, which maintain at N. C. W. C. headquarters permanent representations in the interests of the Catholic laity. These councils function through some 3,500 affiliated societies—national, state, diocesan, district, local and parish; also through units of the councils in many of the dioceses.

CATHOLIC ACTION STUDY—Devoted to research and reports as to pronouncements, methods, programs and achievements in the work of Catholic Action at home and abroad.

The N. C. C. M. maintains at its national headquarters a *Catholic Evidence Bureau* and sponsors a weekly nation-wide radio *Catholic Hour* over the network of the National Broadcasting Company.

The N. C. C. W. maintains in Washington, D. C., the *National Catholic School of Social Service.*

The Conference is conducted by an administrative board composed of ten archbishops and bishops aided by seven assistant bishops.

Each department of the N. C. W. C. is administered by an episcopal chairman.

Through the general secretary, chief executive officer of the Conference, the reports of the departments and information on the general work of the headquarters' staff are sent regularly to the members of the administrative board.

The administrative bishops of the Conference report annually upon their work to the Holy See.

Annually at the general meeting of the bishops, detailed reports are submitted by the administrative bishops of the Conference and authorities secured for the work of the coming year.

No official action is taken by any N. C. W. C. department without authorization of its episcopal chairman.

No official action is taken in the name of the whole Conference without authorization and approval of the administrative board.

It is not the policy of the N. C. W. C. to create new organizations.

It helps, unifies, and leaves to their own fields those that already exist.

It aims to defend and to advance the welfare both of the Catholic Church and of our beloved Country.

It seeks to inform the life of America of right fundamental principles of religion and morality.

It is a central clearing house of information regarding activities of Catholic men and women.

All that are helped may play their part in promoting the good work and in maintaining the common agency, the National Catholic Welfare Conference.

CATHOLIC ACTION records monthly the work of the Conference and its affiliated organizations. It presents our common needs and opportunities. Its special articles are helpful to every Catholic organization and individual.

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NATIONAL CATHOLIC WELFARE CONFERENCE

"CATHOLIC ACTION consists not merely of the pursuit of personal Christian perfection, which is however before all others its first and greatest end, but it also consists of a true apostolate in which Catholics of every social class participate, coming thus to be united in thought and action around those centers of sound doctrine and multiple social activity, legitimately constituted and, as a result, aided and sustained by the authority of the bishops."

—Pope Pius XI.

VOL. XIX, No. 9 SEPTEMBER, 1937

OUR COMMON CATHOLIC INTERESTS

SOME TIMELY AND GUIDING THOUGHTS ON CATHOLIC EDUCATION

PERTINENT to the beginning this month of a new scholastic year and the anticipated enrollment of more than 2,500,000 students in all grades of Catholic schools in the United States are the timely remarks of His Holiness, Pope Pius XI, made last month to an audience of 1,300 persons including, among other student groups, representations from the United States and Canada. At this time, the Supreme Pontiff took occasion to express his warmest praise for the parochial school system in the United States and to the Bishops and priests of our country who, like himself, desire that every parish have its parochial school.

Holy Father Praises Parochial School System In the United States

Referring to the importance which Catholics in the United States attach to their parochial schools, Pope Pius congratulated those who make them flourish and multiply. He knows, however, His Holiness added, that there are many parishes which still lack these schools. He desires, he said, that every parish—even the tiniest—shall have its church and school. He would almost say, the Holy Father continued, that if the parish had to choose between a church and a school it should choose the school, because it is the school that teaches what the Church is.

The Holy Father then gave his blessing to all the Bishops and priests of the United States, and expressed again his desire that every parish have its parochial school.

Pope Pius greeted the parochial school pupils who had come from the United States and for whom the trip was a reward for their work in school. The Holy Father touched upon the advantages which accrue to society and to the Church from Christian families. He lamented the fact that there are those who want to live without God. They are headed for ruin, he said.

CONTRIBUTING to the 1937 School Supplement of the *N. C. W. C. News Service,* James E. Cummings, assistant director and statistician of the N. C. W. C. Department of Education, cites data which indicate the measure of sacrifice which Catholics in the United States are making in order that their children may have, through the availability of the great system of Catholic schools, the advantages of religious and moral training, coupled with the opportunity to acquire sound and efficient instruction in the secular branches. In his article, Mr. Cummings makes the following impressive and illuminating statements:

N.C.W.C. Survey Indicates Extent of Sacrifice Catholics of the United States Make for Their Schools

"The reopening of the 10,347 Catholic schools in the United States in September will mark the start of a new epoch in the lives of 2,100,000 elementary school pupils, 290,000 high school students, 100,000 college students, 3,600 normal school students and 16,900 seminarians.

"The thousands of Masses said on the opening school days will fittingly inaugurate a scholastic year of great promise to this host of students. The training they will receive under Catholic auspices was described by

the Most Rev. John B. Peterson, Bishop of Manchester, episcopal chairman of the N. C. W. C. Department of Education and president general of the National Catholic Educational Association, when he said:

"'Preparing youth for its ultimate destiny, the Catholic schools teach youth how to live helpfully here below. They store the maturing mind with all helpful knowledge along with the saving knowledge of Jesus Christ. They train intelligence. They temper and test the will in practice of self-control and discipline. They teach youth to be unselfish, to live in reasoned respect for the rights of others and for the authority that governs all. They rely for this not upon accumulating knowledge but upon the moral and religious influence that comes from faith in God. In all this the Catholic school system is doing a service to democracy, to America.'

"To the ranks of the large groups, already enumerated will be added later in the school year 40,611 students who will take summer courses at colleges and normal schools. All will constitute the total of about 2,551,100 students who will attend Catholic schools during the session of 1937-38.

"The educational and spiritual growth of this impressive student army will be nurtured by a staff of more than 89,000 teachers. The bishops of the dioceses and the administrative officers of the various institutions who will guide this solemn task have provided every requisite for a successful school year."

It is estimated that the Catholic school system saves the nation approximately $140,000,000 a year, exclusive of capital outlay and interest.

The biennial surveys conducted by the N. C. W. C. Department of Education make possible attendance predictions well in advance of the opening of the new school term. These surveys, which involve compilations of reports from dioceses and individual schools, give a national picture of our educational resources. They also indicate trends of importance to school administrators, teachers and the laity.

U. S. Institutions in Danger from Perverted Education, Bishop Peterson States

IN A specially vigorous statement contributed to the *N. C. W. C. News Service* School Supplement mentioned in the foregoing, the Most Rev. John B. Peterson, Bishop of Manchester and episcopal chairman of the Department of Education, N. C. W. C., stresses the dangers to American ideals of liberty and justice embodied in the system of perverted education, i. e., education without religion, prevalent today in schools that, while in some cases not deliberately fostering atheism, contribute to its appeal and advance in a system "so highly secularized that God is alien to it." In view of this condition, Bishop Peterson has called attention to the public need of the Catholic school in the following statements excerpted from the article mentioned:

"Never was the Catholic School more needed than it is today. The Church needs it to carry on her divine mission in these difficult times. The Catholic child needs it to secure the blessings of honest success in this life and true happiness here and hereafter. The home needs it to insure fulfillment of parenthood's sacred duty and the consolation that only dutiful children can bring. The nation needs it, needs it badly, to help stem the surging tide of irreligion which gravely menaces all that America stands for.

"Much is heard of this menace to American institutions. Nor should deaf ears be imprudently turned to prophets of doom. Rather should effort be made to discern the root of current evils. It lies not in surface symptoms, not in politics or altogether in poverty, nor in the labor troubles which may be only the birth-pangs of a better deal. It may lie in the scheming of pretenders to a dictator's throne. But it lies chiefly in perverted education, an education so thoroughly secularized that God is alien to it.

"This education without religion has gradually forged the very weapon upon which America's foes avowedly rely. That weapon is atheism, whether convinced atheism or that equally dangerous counterpart, the living with no thought of God.

"Atheism in most cases is not so much an intellectual conviction as a moral anaesthesia. 'The fool says in his heart there is no God.' Many who say so with lips and tongue do violence to latent conviction. They merely seek escape from God, and to live as if God were not. Practically, this is quite as dangerous as convinced atheism. Ignoring the Creator by whom mankind is endowed with human rights, with freedom of will and its consequent liberties, one's respect for rights, whether he be irreligious or non-religious, cannot logically transcend his animal nature which he shares with brute creation, whose law is selfishness and whose title to freedom and possession is the mightier tooth and claw. Such living as if God were not is as destructive to civilized social order as if no God had ever been."

Welfare of Church and Nation Depends Upon Catholic School

"THUS, it is not alone the convinced atheist, or the active propagandist of atheism, in the schools of our land who is a menace to the ideals which our republic stands for. It is as well the teacher of high or low degree, and even the negligent parent, who live in a selfish, easy-going disregard of the Almighty. Worse still, it may be the child from homes whence God has been practically banished. To such little ones God is only another name like Santa Claus, and God's

aw but the too familiar laxity of decadent domestic ife. They unconsciously affect the outlook and morals f their companions.

"It is such subtle irreligious influence, often neither nalicious nor even consciously wielded, that has made opular education of the Prussian type, imported nearly a century ago by the disciples of Horace Mann, nything but a bulwark of the ideals of religion and iberty for which our founding fathers stood.

"Upon the Catholic school, then, must nation as well as Church depend for a saving leaven in our gravely menaced society. Upon Catholic parents, first of all, is incumbent the duty of saving their children, and of saving America for their children, by sending their sons and daughters to Catholic schools. And by Catholic schools is meant not only the primary grades but secondary schools, colleges and universities as well.

"Religion and patriotism are among the noblest human sentiments. But the one cannot thrive without the other. Nowhere are they better combined than in our Catholic schools, bulwarks alike of religion and liberty."

Future of Parish School Dependent on Progress of Catholic Higher Education

CAREFUL readers of our Catholic press, carrying the *N. C. W. C. News Service* Educational Supplement, have undoubtedly noticed and considered the opinion of Rev. Dr. George Johnson, director of the N. C. W. C. Department of Education and secretary general of the National Catholic Educational Association, advanced in his contribution which held that the future of our parish schools are bound up with the progress which our Catholic colleges make. In his article, Dr. Johnson, in praising the benefits accruing from the emphasis in public education upon health and vocational training, states that it has produced "strangers to the things of the spirit and sadly lacking in the capacity to think."

"Secular education," he says, "of course deprived them of any basic starting point for thinking when it took God out of their knowledge. Religion and reason go hand in hand, and when a man does not know the reason for his existence in terms of God, he does not know the reason for anything else, and as a consequence may be pardoned for acting irrationally."

For the rehabilitation of reason and common sense, here is in Dr. Johnson's opinion, but one potent force —Christian Education.

"The founders of this nation," he continued, "did all in their power to promote schools and means of education, because they were convinced that 'religion, morality and knowledge are essential for good government.' Those who came after them lacked their wisdom and vision, and came to the conclusion that all necessary for good government is knowledge; that from knowledge, in some automatic fashion, morality would flow, and that religion is neither here nor there."

Against this kind of sophistry, Catholics have developed schools and means of education rooted and founded in the teachings of their Church regarding God and His Divine Son. In so doing, they have made sacrifices and assumed great burdens, but, he added, "we dare not lose sight of the fact that we are still more or less at the beginning. What we have fashioned is a framework; now it is our task to fill it in."

Our institutions of higher learning are our great asset in this connection, he stated, aiding as they do not only in giving additional education to those who are privileged, which is secondary, but in particular serving the purpose of discovering more and more of the truth and unfolding its implications. Through the performance of this latter function, Catholic higher education is each day exerting itself more and more potently with the result that there is being more widely realized a fuller development of the true inwardness of Catholic education.

"Catholic universities and colleges are supplying our schools with better teachers," continued Dr. Johnson. "More than that, they are supplying them with *Catholic* teachers. Pedagogical skill and artistry in the mechanics of teaching are tremendously important, but they are to little avail for the purposes of the Church unless they are exercised by a person who is deeply grounded in the Catholic philosophy of life and imbued with the spirit of Catholic culture. A teacher in a Catholic school must understand the full implication of the Holy Father's definition of the aim of Christian education, namely, 'to cooperate with divine grace in forming Christ in those regenerated by Baptism.' For such, an understanding grasp of Christian philosophy is necessary, as well as a training in the social and physical sciences, based on that philosophy. With such an equipment the Catholic teacher will be in a position to make even the most humdrum school task rich in holy significance for the child."

Schools such as the Catholic Sisters College of the Catholic University of America and the Catholic Sisters College in Cleveland are doing, nationally and locally, Dr. Johnson says, work of which every Catholic may well be proud.

"The Catholic parent who is desirous of having his children receive the very best possible Catholic education," he concludes, "should not lose sight of the fact that his hopes are bound up with the fortunes of our Catholic colleges and universities. Through them, Christian education can be made a potent force for the rehabilitation of reason and common sense in the United States."

THE greatest of three dangers menacing American youth today is "secularization of education," stated the Most Rev. John T. McNicholas, O.P., Archbishop of Cincinnati, speaking at a Solemn Mass in connection with the Tenth National Convention of the Catholic Students' Mission Crusade held in Cleveland last month. The other two, the Archbishop stated, are "totalitarianism" as it applies to youth and the "desecration of the Sacrament of Matrimony and the degradation of family life." Referring to education Archbishop McNicholas said:

Secularization of Education Today's Greatest Danger to Youth, Says Archbishop McNicholas

"Without doubt, the greatest danger to America is our completely secularized education. For decades this has been going on, while the public has been assuming that, because it was big and required a fabulous financial outlay, all must be well. America has not become irreligious and unreligious overnight. The diluted religion of America, preached by its non-Christian and non-Catholic exponents, can be traced directly to a system of education completely secularized. Amercia will not become Communistic overnight but fragmentary Communism and radicalism of every sort are infiltrating into our secularized schools that exclude God, and religious and moral teaching.

"Our schools, our teachers, our whole secularized educational system, perhaps without realizing fully the implications, are preparing American youth to become Communists and dangerous radicals of every variety. Our secularized education is not developing an inspiring and trust-worthy leadership. School lobbies, school boards and their allies are like drunken sailors, squandering the funds raised by unjust taxation imposed upon the poor and laboring man. Think of raising millions of dollars yearly by taxing the cheap shoes and the low-priced clothing of the poor for an education that is making the majority of high school and college students loafers and unwilling workers of society. All capable of receiving an education and willing to do the drudgery work that its acquisition requires should receive it. But, since education should prepare our youth for life's work, it should not be allowed to defeat its own purpose. Undoubtedly many are less useful members of society because of education. Many are more dangerous criminals because of education.

"Let me say very frankly, the Catholic Church is the friend of public education. She will never say a word against reasonable taxation for public education. But the Church sees clearly the dangers necessarily arising from an entirely secularized system of education. She sees that this system, developing as it is, must soon destroy itself."

WITH regard to totalitarianism, Archbishop McNicholas said:

World Movement to Regiment Youth Under Totalitarian State

"The governments of the world are taking measures to make youth entirely subservient to civil authority. They want regimented youth. It is natural that America should be affected by this world movement. There is an insidious attempt to give our youth a wrong philosophy of life under the guise of freedom, self-development, democracy, and a youthful united front.

"Do not let hazy or involved language mystify or deceive you. As the children of liberty-loving Americans, resolve to preserve freedom in your country and also your own individual freedom. The world movement of the youthful front aims to destroy religious freedom, freedom of education, of the press, speech and assembly. How sane is the position of the Catholic Church regarding youth! She teaches youth that it has a threefold allegiance: to parents, to State and to Church. Parents, officials of State and Church should sit around the conference table to discuss their respective responsibility over youth. Domestic, civil and religious society has each a different responsibility to bring out what is best and noblest in our youth."

On the third danger to youth—desecration of the Sacrament of Matrimony and the degradation of family life His Excellency said:

"Rejection of Christian ideals and sensuous living are making our people modern pagans. As youthful Crusaders you must accept marriage as Christ intended that it should be accepted; you must reject divorce as Christ wished you to reject it. You must avoid, as you would poison, the pornographic literature of today. There should be a veritable crusade against the indecent printed word. Our Catholic youth should speak out and say: 'We are clean minded and we condemn without reservation all publications that foster sexual mania, that do not respect the holy state of matrimony and that destroy or weaken the sacred ties of family life.'"

THERE has been received at N. C. W. C. headquarters the text of a pastoral letter issued July 25 by the Most Rev. Edwin V. Byrne, Bishop of San Juan, Puerto Rico, dealing with the so-called "eugenic" laws passed by the recent Puerto Rican Legislative Assembly. The pastoral, which is addressed "to our Vicar General, our Clergy and Religious Communities and to the Faithful in General," points out the evil of the three "eugenic" laws in question, warns against their sanction or recog-

Bishop Byrne Denounces "Eugenic" Laws Adopted by Puerto Rican Assembly

TEN WAYS OF SERVING THE CAUSE OF CATHOLIC EDUCATION

IN ITS study club discussions, the N. C. W. C. Study Club Committee has continually emphasized the principles underlying Catholic education and the advantages to the individual, the family, and the community which the Catholic system of schools provides. In these discussions, practical suggestions for organized work in behalf of our schools have been offered, the Committee pointing out that all such efforts be made in a corporate way; that the group can accomplish more than the individual; and that Catholic Action for education is, as in all other fields, an organized and united endeavor. Once again are recommended to our Catholic laity consideration of the following ten ways of serving the cause of our Catholic schools:

(1) Understanding and acceptance of the general principles and purposes of Catholic Education; (2) Observance of the law of the Church respecting education; (3) Knowledge of the organization and administration of the Catholic school system; (4) Thorough acquaintance with the parish school; (5) Knowledge of the nature and objects of our national educational agencies; (6) Upholding the Americanism of the Catholic school; (7) Appreciation of the need and value of Catholic higher education; (8) Vigilant opposition to dangerous school legislation; (9) Obtaining greater financial support for Catholic schools; (10) Participation in the actual work of education.

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nition in any way by Catholics and calls upon the faithful to repudiate this immoral legislation and to unite for its repeal at the next session of the Assembly.

The first of these laws, which went into effect on July 31, makes legitimate and legal contraceptive propaganda and practice. The second, which went into effect August 12, provides for compulsory sterilization. The third, which went into effect August 13, prohibits matrimony for certain classes of persons.

At the outset, Bishop Byrne, in his pastoral, sets forth the teaching of the Church with regard to the legislation in question, stating:

"The Church teaches that the begetting of offspring and any act contributing thereto is something sacred. She does not pretend nor has she ever pretended, however, that married persons are under obligation to bring into the world a multitude of sons regardless of consequences or without taking into consideration existing circumstances. The Church teaches continence, both within and outside matrimony, and whatever is related to continence; but she condemns as immoral every artificial and unnatural method of avoiding offspring. Contraception, being intrinsically illicit, can never be justified."

Quoting from the Encyclical Letter "On Christian Marriage" of His Holiness, Pope Pius XI, His Excellency states that the artificial restriction of offspring is not only pure and gross paganism but a practice gravely injurious of health as medical science has definitely proved.

BISHOP BYRNE is equally vigorous in his condemnation of sterilization as contrary to natural law. "We command all Catholics," he states, "whether they be patients, guardians or relatives to abstain absolutely from petitioning that which is contrary to natural law. Let every Catholic understand and appreciate the tremendous responsibility involved in an action which stains the soul with a shameful sin and causes irreparable injury to himself or to another, his neighbor."

Sterilization Condemned as Contrary to the Natural Law

With regard to Law No. 133, which forbids under pain of nullity the marriage of anyone suffering from insanity, epilepsy, dementia, or any contagious or transferable disease and provides a penalty for anyone who celebrates or otherwise facilitates such marriages, Bishop Byrne says that while "it is prudent and wise to persuade disabled persons to desist voluntarily from marrying, any drastic legislation which has for its purpose to prohibit the marriage of those whom nature herself has not deprived of that right is radically unjust and anti-Christian."

His Excellency recognizes the advantages of pre-nuptial medical examinations as a measure of true eugenics but with Pope Pius XI, condemns "with all our energy the pre-nuptial medical certificate if it is to be an indispensable requirement capable of denying or destroying the right to marry." After stressing again the Catholic attitude with regard to the laws in question, Bishop Byrne states:

"Let every Catholic worthy of the name be faithful to the pure holy doctrine of Mother Church, opposing frankly this abominable legislation and holding himself at all times prepared to do battle for God and for family." The pastoral closes by stating eight practical rules to be followed in the circumstances.

THE annual report of the Supreme Secretary of the Knights of Columbus for the period July 1, 1936, to June 30, 1937, includes a comprehensive survey of the activities of the Order for this period.

Far-Reaching Work of Knights of Columbus Shown in Annual Report

Included in these activities are the playground work conducted in the City of Rome, Italy, the Order's boy life activities, the K. of C. Correspondence School, scholarships at the Catholic University of America, and a special appropriation for the Catholic Hour sponsored by the National Council of Catholic Men.

The playground work conducted by the Knights of

1937 CALENDAR OF SCHEDULED CATHOLIC MEETINGS AND EVENTS

September

3—Annual Archdiocesan Eucharistic Congress—throughout archdiocese of San Francisco.
4—Negro in Industry Conference of the Catholic Conference on Industrial Problems, sponsored by the Social Action Department, N. C. W. C.—Brooklyn, N. Y.
4-6—National Catholic Interracial Federation—Brooklyn, N. Y.
21—Consecration of the Most Rev. Paul O. Schulte as the Bishop of Leavenworth—St. Louis, Mo.
21—Consecration of the Most Rev. Ambrose Pinger, O.F.M., as Vicar Apostolic of Chowtsun, Shantung, China—Chicago, Ill.
21-22—Catholic Conference on Industrial Problems—regional meeting, Indianapolis, Ind.
25-26—Catholic Evidence Guild—national convention, Buffalo, N. Y.
25-29—National Council of Catholic Women—annual convention, Washington, D. C.
Polish R. C. Union of America—forty-second Triennial Convention, Wilkes-Barre, Pa.

October

3-5—Centenary, Diocese of Nashville.
9-12—National Confraternity of Christian Doctrine—third national catechetical congress, St. Louis, Mo.
25-26—Catholic Conference on Industrial Problems—regional meeting, Davenport, Iowa.
28—Installation of the Most Rev. James E. Kearney as the Fifth Bishop of Rochester—Rochester, N. Y.
28-30—National Catholic Alumni Federation—national convention, Boston, Mass.

November

6—Rural Life Bureau Directors' Institute—Richmond, Va.
7-10—National Catholic Rural Life Conference—fifteenth annual convention, Richmond, Va.
17-19—Annual general meeting of the Bishops of the United States—Washington, D. C.
27—Catholic Press Association—executive board meeting, Notre Dame, Ind.

December

6-7—Catholic Conference on Industrial Problems—regional meeting, Hartford, Conn.
29-30—American Catholic Philosophical Association—annual convention, New York, N. Y.
29-31—American Catholic Historical Association—annual convention, Philadelphia, Pa.

Note: Officials of national and state organizations of Catholic men and women are requested to advise N.C.W.C. headquarters of the dates of their respective meetings. These will be listed in future issues.

Columbus in the City of Rome and under the auspices of the Holy Father was instituted in 1921 when a permanent endowment fund of $1,000,000 was raised by a per capita tax on all members of the Order. Since that date systematic educational and playground work has been carried on for the Italian children. During the past year a total of $39,043.40 was expended for these activities.

The Boy Life Bureau, which was organized in 1923, has already sponsored twelve groups of Knights of Columbus scholars in Boy Life Work at the University of Notre Dame, and has carried out a wide program of allied activities in other lines of work. Included in these activities are the Columbian Squires. The Supreme Secretary reports a hundred per cent increase in the membership of this Junior Order, due in large measure to the organization of sixty-two new circles.

A feature of the Columbian Squires' program that is of exceptional importance was the organizing of parochial school leagues in various sports and the officiating at contests between the various school teams, the sponsoring of track meets for younger parochial school children, and the promotion of city-wide Christmas cheer projects through which thousands of youths have been given satisfying and heart gladdening Christmas dinners. The total expenditures for the Boy Life Bureau for the fiscal year were $23,466.86.

The major educational activity of the Order at the present time is the Correspondence School conducted for the benefit of members of the Order and their families. This Correspondence School was organized in 1923, and is now completing its fourteenth year of service. Over one hundred courses of study are now offered in this school. The cumulative individual enrollment as of June 30, 1937, totaled 27,965 students.

From the interest derived from its endowment of $500,000, the Order maintains a group of graduate scholarships at the Catholic University of America. Twenty-five scholarships have been awarded for the term 1937-38. The total number of scholarships awarded since the foundation was established in 1914 is 666. Of this number, degrees were conferred on 256.

The Catholic Hour sponsored by the National Council of Catholic Men, received during the year a special appropriation of $3,000 from the Knights of Columbus, bringing the total amount thus far contributed by the Supreme Council of the Order to this far-reaching activity to $25,000.

This array of worthwhile enterprises indicates the virile state of the organization and the extent of the splendid leadership of officers and members.

His Holiness, Pope Pius XI, recognizing what the members of the K. of C. as an organization and as individuals are doing "by Catholic living and Catholic activities" gladly sent to the recent San Antonio convention of the order the Apostolic blessing on all the officers, delegates and members.

The 75TH CONGRESS *and* EDUCATION

THE Congress which adjourned August 21, 1937, had before it a program of legislation unparalleled in breadth of scope, diversity of character, or depth of purpose. Among the major problems which engaged the attention of Congress were: Reorganization of the Judiciary and the Executive Branch of the Federal Government, Regulation of the Bituminous Coal Industry, Inter-American Affairs, Public Health, National Planning, Social Security, Wages and Hours, the Farm Problem, Housing, and Unemployment.

In view of the fact that the September issue of CATHOLIC ACTION is to a considerable extent devoted to the matter of education, the Director of the N.C.W.C. Legal Department has supplied the following timely article which discusses the educational measures which came before the Congress. Discussion of Congressional action upon other problems will appear in future issues of this magazine.

By William F. Montavon, K.S.G.

A BILL introduced by Senators Black and Harrison in the Senate and by Representative Fletcher in the House would appropriate $300,000,000 annually to be allotted to the states on the basis of population of school age for the "improvement of their public schools." This bill was discussed at some length in CATHOLIC ACTION, May, 1937.

Approving reluctantly similar legislation last year, the President appointed a committee to make a survey of vocational education with particular reference to federal aid. As the discussion of the Black bill progressed, the President's committee submitted a preliminary but incomplete report. The President continued the committee and in doing so increased its membership and directed it to cover in its investigation federal aid not only to vocational education but to education in general with a view to Congressional legislation at a future session. The Black bill, which was passed by the Senate, was sent to the Committee on Education in the House, open hearings were held, but the bill was not reported out.

It is to be expected that legislation providing federal funds for education in the states will again come before Congress at its next session. Partial and fragmentary information concerning the work of the President's special committee now available is not adequate basis for an opinion as to what legislative proposal the Administration would approve.

IT SEEMS probable, however, that the purpose to which federal funds will be applied will receive close attention, that the deficiencies of educational facilities in rural areas will be given consideration, that federal funds, if appropriated, will be allotted for particular educational projects and not on the basis of population but of actual need, and with close supervision by the federal government over their disbursement. Justice to the school child requires that pupils attending non-public schools should not for that reason be excluded from the benefits of federal appropriations.

The appropriation for the National Office of Education as passed by Congress provides for vocational education the full amount authorized under the act of June 8, 1936. In approving the appropriation for the Department of the Interior of which the National Office of Education is a dependency, President Roosevelt said in a public statement:

"I have, with reluctance, affixed my signature to H. R. 6958. . . . The principal item of difficulty was the appropriation of nearly fourteen and a half million dollars for the further development of vocational education—ten million dollars more than the estimate of the Bureau of the Budget which I presented to Congress.

"I RECOGNIZE that a sound program of vocational education is greatly needed. . . .

"The present session of Congress has witnessed the introduction of a large number of bills concerned with educational matters which would greatly increase the permanent financial obligations of the Federal Government. It seemed highly desirable to me that careful study should be given to the problems involved in these and other proposals with respect to public education. Accordingly, on April 19, I requested the committee I had appointed to give more extended consideration to the whole subject of federal relationship to state and local conduct of education. The enlarged assignment of the committee will be completed in time for consideration early next winter. . . .

"Much of the apparent demand for the immediate extension of the vocational education program under the George-Deen Act" remarks the President, "ap-

pears to have been stimulated by an active lobby of vocational teachers, supervisors and administrative officers in the field of vocational education, who are interested in the emoluments paid in part from federal funds."

A FEW days before adjournment the House of Representatives passed H. R. 8202, a bill reported by the Select Committee on Government Organization. The purpose of Title 3 of the bill is to establish a Department of Welfare. In general the functions of this new executive department would relate to the coordination and promotion of health, education and welfare activities including unemployment relief, old age assistance and the rehabilitation of the disabled. This bill has been referred by the Senate to the Select Committee on Government Organization and will come up for discussion when Congress reconvenes.

A bill, H. R. 6485, said to have the support of the Secretary of the Interior and to be sponsored by the United States Commissioner of Education, would authorize the appropriation of funds to assist the states in establishing and developing demonstration centers in adult education during a three year period. The United States Commissioner of Education has had at his disposal relief funds for the promotion of civic education through public forums in cooperation with local authorities. This bill would make annually available the sum of $2,200,000 for carrying on this forum project in cooperation with state and local school districts within the states. The bill was not reported out by the Committee on Education, but it is said that members have pledged themselves to hold open hearings on the proposal shortly after the reconvening of Congress.

The public forum can be a useful and effective instrument of civic education. It can easily be perverted into an instrument of propaganda. A highly centralized program of public forums financed by the Federal Government would call for a degree of civic virtue of the highest order in those to whom direction and management are committed.

A bill introduced by Senator Bilbo and enacted probably indicates one direction in which cooperation between federal and state governments may be expected to develop. This bill provides for a regional research laboratory in one of the states of the cotton belt. The laboratory is to conduct research, experiments, investigations, tests and demonstrations with respect to the chemical, physical and physiological properties and utilization and preservation of cotton and its by-products; and to make public the results of such research.

THE proposed laboratory is to be established in one of the states listed in the act. The state in which the laboratory is located is to provide suitable land and $250,000 for the construction of buildings. The Secretary of Agriculture is to equip the laboratory and exercise supervision over its operations, cooperating with other federal and state agencies. The Federal Government will contribute $250,000.

That an institution such as is proposed in this law may render important services to the region in which it is located is apparent. If the laboratory authorized for the Cotton Belt is successful, a vast field would be opened for federal aid to the states in the orderly development and exploitation of their natural resources. This seems to be essentially a federal function contributing to the common welfare of the entire nation.

The proposal embodied in H. R. 1536 introduced by Representative Randolph is similar to the Cotton Research Laboratory Act, but covers a broader field. Under the provisions of this bill a Scientific Research Division would be established in the Bureau of Standards together with a Board of Commissioners.

Any official or student of a college, university, or other non-profit organization would be authorized to submit a research project. If the application is approved, the Commission would prepare a research plan including a budget of the necessary expenses to carry out the project. The project thus approved would be submitted to the director of the Bureau of Standards and by him to the division for execution. If received from an official or student of a non-profit educational organization, the Commission may transmit it with the approved research plan for execution to the college, university or non-profit research organization from which it originated, and defray the cost of execution.

PATENTS or copyrights granted to an applicant as a result of any such research project shall become the property of the United States. There has been some objection to this provision. It would seem fair that the institution which did the preliminary work out of which the project originated and brought the same to the attention of the Government should have a participation at least in the profits.

Another bill, H. R. 5531, would establish an engineering research bureau or station in each state and territorial possession, to conduct engineering researches, investigations and experiments particularly with reference to the problems of processing, manufacturing, production and transportation pertaining to the conservation and development of natural resources.

Another bill similar to the foregoing would place the proposed engineering research bureau in the State University or other state educational institution.

Another bill, S. 1320, would establish in each state university a business research station or bureau to conduct original researches bearing directly on the problems of business and to promote scientific investigation respecting the principles of (*Turn to page* 27)

DRAMA *at* HOME *in the* CHURCH

By
Rev. Dr. Urban Nagle, O.P.

THAT the Catholic Theater Movement is at the starting point of a period of resurgence, is evident in the accompanying account of the recent Blackfriar Institute of Dramatic Arts, held at the Catholic University of America, Washington, D. C., during the present summer. The extent of the revival of interest in the Catholic drama and its place in the Apostolate of Catholic Action are herein most interestingly set forth by the founder of the Blackfriars' Guild and the director of its recent epoch-making school.

WITH the opening of the new school year at the Catholic University of America this Fall, there will be added a new course of studies in the Graduate School. The additional section will be devoted to the study of the dramatic arts in all their important phases and will be under the direction of the Rev. Gilbert V. Hartke, O.P., a professional theater man before his entrance into the Order of Preachers.

The new full-time course in dramatics at the Catholic University is more significant than at first it will appear, with implications that transcend the normal extension of the University's curriculum. Actually, it is the culmination of an experiment in the application of "an idea, a theory, a philosophy," in the field of Catholic culture. The laboratory for the conduct of the experiment was set up in the gymnasium of the Catholic University for six weeks this summer and was known as the Blackfriar Institute of Dramatic Arts.

The "idea" that enjoyed expression at the Institute this summer during the University's regular Summer Session was based on a conviction that Catholic dramatics in the United States, up to this time a pot pouri of well-meant but mediocre dramatic exhibitions, have been sadly in need of integration with the Catholic apostolate, and of a unification of objectives, ideals, and technical and artistic standards. In brief, it was felt that Catholic activities in the field of the drama have not been Catholic, in the accepted sense of the word, notably not dramatic, or meritorious. But these efforts have been widespread and sincere enough, and therefore potentially important.

WHAT was the "theory" behind the Institute? Simply that if Catholic dramatics are to be fused with the apostolate of Catholic Action, as they should be, they should touch, both as regards participants and those they should influence, all types of Catholics, in all walks of life. Thus was born the theory of the "Triple Theater," roughly divided into the Children's, Adolescent, and Adult or Little Theater.

As for the "philosophy" that guided the authors of the Institute, suffice it to say that it drew its inspiration from the realization that the theater, just as all the fine arts, is a child of the Church, born and nurtured in the Sanctuary, fostered by the Church as a medium of religious instruction and possessing in its own nature a sacramentalism that made it a ready channel through which the beauty and appeal of God's Truth might find their way into the hearts of men. As a commentary on this philosophy, however, we noted that, for reasons historical in their nature, the Church lost the theater, or rather the theater was lost to the Church, and she was forced to see her beloved child kidnapped by a paganism that subsequently, even to our own day, demoralized and prostituted it.

A FEW years ago, the writer began to scrutinize minutely the world of the theater, which somehow or other was no longer ours. The result was a growing impatience that this loss should have been tolerated for so long. True, Catholics had not abandoned dramatics, as such. Hardly a school, college, or parish that did not include dramatic entertainment somewhere in its schedule of activities. But it was found that our Catholics were utilizing a pagan, or neo-pagan, instrument—borrowing cast-off Broadway plays, hiring—at heady fees—Broadway directors, or ex-Broadway directors, courting the good-will of secular critics, and in general devoted to making of the theater a means of stirring up some revenue, thus indulging in commercialism of a piece with that of the entrepreneurs on the "Great White Way." A Catholic play? Impossible to find. A Catholic playwright, turning his talents to the Catholic field? There wasn't any. A Catholic note in the whole mass of stage activity in our parish halls and centers? Silent, if it existed.

That is why it was deemed timely and advisable to found the Blackfriars' Guilds. In six years, these guilds haven't progressed so much, as the world measures progress. We have chapters in nine large cities. Some of them are flourishing, some of them are not. Some of them are solvent, some of them are deeply in debt. Many of them are still struggling, others,

such as the parent chapter in the National Capital, are successful, solvent, and respected.

BUT—the idea, "the Blackfriar idea," is percolating. And after all that is what counts. Briefly, that idea seeks to meet the horrid situation in our Catholic dramatic field, first of all, by making ourselves independent of Broadway through the medium of our own plays, our own directors, our own theaters, our own equipment; secondly, to tone the whole scheme of dramatic activity on the note of a correlated national movement, so that our individual activities, guided by a general norm of sound philosophy, sound sociology and sound psychology and the highest possible artistic and technical standards, will make of our Catholic theatrical enterprises a solid phalanx of action which must create an influence on the nation as a whole.

However, we had to be realistic. We found that while we had the ideals, the material, spiritual and aesthetic, in our Faith and the wealth of the Church's tradition, we were sadly lacking in physical and technical attainments, talent and personnel. We decided to produce these necessities. And the only way we could acquire Catholic leaders equipped to carry on work which would compete with the secular theater was by training.

Thus was the Blackfriar Institute born, and it was nurtured to a blooming infancy by the pre-vision and keen understanding of the University authorities, who from the beginning saw in the idea the answer to many of our Catholic theater problems. The course was undertaken.

Early in the Institute's conception was the broader intention of climaxing the Institute with a national conference, from which it was hoped a federation of Catholic dramatic groups throughout the nation would come. We were more than successful in this regard. Mr. Emmet Lavery, the noted playwright, had cherished the same idea, called another conference in Chicago in June and set the wheels of such a national Catholic theater organization in motion. The second conference, at the Blackfriar Institute in August, definitely erected a permanent structure, which we hope will grow into the fulfillment of our dreams of an American Catholic Theater.

HOW successful was our Institute idea may be indicated by a cursory glance at the record. First and foremost, the Institute was designed to be an actual laboratory, where the theories of the classroom could in a moment be tested and demonstrated. The Institute became a huge "back-stage," where classroom and workshop were intermingled with no regard for physical division since the Institute intended no pedagogical division. The courses ran the gamut from the academic study of the history of the Drama, through the highly technical phases of make-up, scene construction and lighting, to costuming and directing. Eighty students from practically every state in the Union attended. These included priests, nuns, laymen and laywomen, young girls, young boys. A play a week was produced as demonstrations of the work done in the "Triple Theater" courses—a play by and for children; another by and for adolescents, and two by and for adults of the Little Theater grade. The Little Theater groups presented their productions on the stage of Washington's outdoor Sylvan Theater in the shadow of the Washington Monument in the presence of thousands of spectators. Movies and seminars completed the program.

So swiftly did the wheels of the Institute begin to turn after the first few days that the gymnasium of the University became a veritable "play factory," with all the hum and industry of a commercial center of business.

IT IS hoped our readers can catch some of the overtones these experiences created. I became at once convinced of the need and desire for such training courses in our dramatic apostolate, just as we still need our catechetical and apologetical leaders in other fields of Catholic Action. I feel that we have made a beginning in the task of sending back to our schools, colleges and parishes leaders, religious, clerical and lay, trained in the field they have chosen for advancing the apostolate. They were imbued with the spirit of the Church which stamps our Catholic Theater as unique. Now we feel they have the tools with which to build that theater.

Many of the students at the Institute, and the Summer Session, remained to attend the second Catholic Theater Conference. And in the course of two days they found themselves in the middle of a stupendous movement which is destined to make of Catholic Dramatics real Catholic Theater, to gather back into the arms of the Church that child of hers, the Theater, which she has lost. In addressing the Conference, Monsignor Corrigan said we should never have lost it, but now that we have, it is for us to regain the stage and use it for the purposes for which it has been created—to present the Truth and Beauty and the Goodness of God.

I can think of no better way of closing this little resume of what is to us a breath-taking success than to quote, with striking appropriateness, a few of the golden words dropped from the altar of the National Shrine of the Immaculate Conception by the Rt. Rev. Msgr. Michael J. Ready, General Secretary of the National Catholic Welfare Conference, in the course of the Theater Conference.

"It is no meaningless coincidence that the sublime drama of Calvary, reenacted today in this Shrine of Our Lady Without Stain, on the (*Turn to page* 18)

"Catholic Action *through* Mission Action"

AN evaluation of the Tenth National Convention of the Catholic Students' Mission Crusade, held at Cleveland, Ohio, August 17-20, prepared for CATHOLIC ACTION by the National Secretary of the Crusade.

By Rev. Edward A. Freking

SLOGANS for the national conventions of the Catholic Students' Mission Crusade have been coined many times from utterances of outstanding Catholic churchmen. The slogan for the Tenth Convention—in Cleveland, August 17-20—was taken from the words of no less a personage than His Excellency, the Apostolic Delegate to the United States. At the 1935 convention, Archbishop Cicognani had recalled for his Crusade hearers that "Catholic Action began as mission action," when the faithful of the first Christian centuries assisted the Apostles in their work of "teaching all nations." And, from the cue thus given, this year's convention slogan was coined: "Catholic Action Through Mission Action."

Advance bulletins recalled to prospective delegates the old Crusade ideals of prayer and material support for the missions, but special pleas were made for the study of the problems that confront the Catholic Church today. Attention was directed in particular to the organized movements of atheism and Communism. The students were asked to consider what can be done to counterbalance the Communist appeal by the practice of Catholic social justice. They were also asked to study the methods of Communist promoters who are using nationally circulated magazines to develop support among Americans for Communist movements in the Orient.

NO effort was made to disguise the enormity of the problems and the prodigiousness of the effort needed to solve them. In the keynote address at the opening meeting, the Most Rev. Joseph Schrembs, Bishop of Cleveland, compared the Communist ideal of "world-revolution" with the Christian ideal of "world-conversion" and he charged the crusaders that they must "think, sing, shout and fight" in terms of the world. "Say not," he urged the students, " 'I will save my own soul,' but rather say, 'I want to save the world.' That is the only horizon worthy of a true Christian and of a true Crusader."

Renewing the challenge to large tasks and difficult achievements, the Most Rev. John T. McNicholas, O.P., Archbishop of Cincinnati, national president of the C. S. M. C., opened his address at the Pontifical Mass of the convention with these words: "The youth of today will face greater responsibilities tomorrow than their fathers and their fathers' fathers faced in their day." Archbishop McNicholas summarized the "twentieth-century challenge to youth" in the following three points: (1) The attempt by governments and propagandists to give youth a wrong philosophy of life under the guise of "freedom, self-development, democracy and a youthful united front"; (2) the danger of completely secularized education; (3) the degration of family life.

The remarks of Archbishop McNicholas on the subject of education are referred to on page 6 of this issue.

ALL of the missionary speakers, whether representative of the home or the foreign fields, endeavored to show how Catholic Action is based on the missionary ideal. The Most Rev. William D. O'Brien, Auxiliary Bishop of Chicago and president of The Catholic Church Extension Society, in his address during the "Mission Night" program, declared: "Catholic Action in the home missions is nothing more than an effort to supply spiritual farming to the neglected fields. The home missionary purpose is not so much the planting of the Faith—which must be the chief concern of all foreign missions—but causing the already planted Faith to bring forth fruit in greater abundance. . . . The claims of patriotism demand that whatever zeal we can muster for the spread of the Kingdom of God be directed toward the field which lies nearest us."

Speaking for the foreign missions on the same program with Bishop O'Brien the Most Rev. James Edward Walsh, Superior-General of the Maryknoll Missioners, told the Crusaders that by devoting themselves to mission work they are engaged in "what is probably the best, and certainly the most obvi- (*Turn to page* 17)

MONTH *by* MONTH

CATHOLIC ACTION

OFFICIAL ORGAN OF THE

NATIONAL CATHOLIC WELFARE CONFERENCE

"We have grouped together, under the National Catholic Welfare Conference, the various agencies by which the cause of religion is furthered. Each of these, continuing its own special work in its chosen field, will now derive additional support through general cooperation."

—From the 1919 Pastoral Letter of the Archbishops and Bishops of the U. S.

N. C. W. C. Administrative Board

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RIGHT REV. MSGR. MICHAEL J. READY
General Secretary

CHARLES A. MCMAHON
Editor

Opinions expressed in articles published in this magazine are to be regarded as those of the respective contributors. They do not necessarily carry with them the formal approval of the Administrative Board, National Catholic Welfare Conference.

Work of U. S. Bishops Through N. C. W. C. Lauded by Congregation of Council Prefect

THE Most Rev. Edward Mooney, Archbishop of Detroit and chairman of the N. C. W. C. Administrative Board, received last month from His Eminence, Julio Cardinal Serafini, Prefect of the Congregation of the Council, a letter expressing the pleasure with which the Sacred Congregation received the report of the November 1936 General Meeting of the Bishops. Every year, copies of the minutes of the general meeting of the Bishops and of the annual reports of the Episcopal Chairmen of the several N. C. W. C. departments are sent to the Holy See through His Excellency, the Apostolic Delegate to the United States, who transmits them to the Cardinal Secretary of State, to the Cardinal Prefect of the Sacred Congregation of the Council, and to the Cardinal Secretary of the Sacred Consistorial Congregation in Vatican City. Following is the text of Cardinal Serafini's letter:

"This Sacred Congregation has received with pleasure the report of the meeting of the Bishops in Washington, November 18 and 19, 1936. From this record the extent of your pastoral solicitude for the ever-increasing needs of the faithful is plainly evident.

"This is manifested by the zeal with which you have assisted and furthered activities of youth, especially in schools and other religious institutions, as well as the care with which you have guided the Catholic lay associations, and safeguarded the sanctity and permanency of the Christian family.

"Nor has the solicitude with which you pursued the fight for decency in motion pictures, so well undertaken under the leadership of the Conference, offered any lesser satisfaction.

"I offer congratulations to all who have participated in this work and from my heart pray, that with the grace of God assisting, your labors may bear rich fruit."

Sixty Bishops Attend Installation of Archbishop Mooney as Head of Detroit Archdiocese

LED by the Apostolic Delegate to the United States, 60 members of the American Hierarchy, 100 monsignori, over 1,200 priests—including representatives of a dozen religious orders—together with distinguished members of the laity, honored the Most Rev. Edward Mooney, chairman of the Administrative Board, N. C. W. C., by their presence at his installation as first Archbishop of Detroit. The ceremonies took place in the Church of the Blessed Sacrament, Detroit, on August 3.

His Excellency, Archbishop Cicognani, officiated at the installation and presided at the Solemn Mass celebrated by Archbishop Mooney. After paying tribute to the late Bishop Michael J. Gallagher, Archbishop Cicognani stated with reference to Archbishop Mooney:

"As Bishop of Rochester for four years and as episcopal chairman of the Administrative Board of the National Catholic Welfare Conference, he is well known by the clergy and laity. The years of his priesthood, all of them, have been spent for the good of souls and for the honor of the Church."

The Apostolic Delegate thanked the Most Rev. John T. McNicholas, O.P., Archbishop of Cincinnati, to which Province Detroit formerly belonged, for the manner in which his ecclesiastical province had given cooperation and help to the Diocese of Detroit; also the Most Rev. Samuel A. Stritch, Archbishop of Milwaukee, who for a greater spiritual good consented to give to the new province the Diocese of Sault Sainte Marie and Marquette.

Archbishop Mooney, replying to the delegate's address, paid high tribute to the achievements of his predecessors, particularly Bishop Gallagher, and made a plea to the clergy and faithful to pray that he be given the strength ably and courageously to direct the destinies of his new see.

More than 50,000 persons welcomed Archbishop Mooney to Detroit and addresses of welcome were made by the Rt. Rev. Msgr. John M. Doyle, Administrator, and the Hon. Frank Murphy, Governor of Michigan, and James Fitzgerald.

N. C. W. C. Publishes 21st English Edition Of Widely Used "Civics Catechism"

PUBLICATION of the twenty-first English edition of the "Civics Catechism on the Rights and Duties of American Citizens" is announced by the Publications Office of the National Catholic Welfare Conference. This 72-page booklet was made available originally by the National Catholic

with the N. C. W. C.

HOLY FATHER, RECEIVING N. C. W. C. BOOKLET, PRAISES SERVICES OF CONFERENCE TO CHURCH

RECENTLY there was published, as announced in the June, 1937, issue of CATHOLIC ACTION, a 52-page booklet under the title "The National Catholic Welfare Conference: The Agency of the Archbishops and Bishops of the United States for the Promotion of Unity in Catholic Work." This booklet brings up to date the information with regard to the Conference, its organization functions and services. A specially bound copy of the booklet was prepared for His Holiness, Pope Pius XI, and presented to the Supreme Pontiff through His Excellency, Archbishop Cicognani, Apostolic Delegate to the U. S. The receipt of the bound volume by the Holy Father was acknowledged by his Papal Secretary of State in a letter addressed to Rt. Rev. Msgr. Michael J. Ready, general secretary, N. C. W. C., and reading as follows:

"I take pleasure in telling you that the Holy Father appreciated greatly the specially bound copy of the booklet on the National Catholic Welfare Conference which you presented to Him through His Excellency, the Apostolic Delegate, some time ago.

"His Holiness has always followed with deep interest the work of this magnificent organization. He entertains the highest hopes for its future services to the Church and He prays that, with the help of God, these hopes may be fully realized. In pledge of abiding grace, He imparts to Your Reverence and to the members of the staff His paternal Apostolic Benediction.

"Assuring you of my own gratitude for the copy of the booklet which you sent to me, I am, my dear Monsignor Ready, with sentiments of esteem and of cordial regard,

"Sincerely yours in Christ,

(signed) "E. CARD. PACELLI."

For this deeply encouraging message and for the Holy Father's Apostolic Benediction, the entire staff of the N. C. W. C. are most grateful. The Holy Father's paternal interest in the work of the N. C. W. C. as well as the expressions of esteem on the part of Cardinal Pacelli will encourage every member of the Conference to greater effort and ever-increasing accomplishment.

War Council, together with 14 foreign language editions, for use in the nation-wide Civic Education Campaign conducted by that organization in connection with the general Americanization movement carried on by many national organizations following the World War. More than 1,750,000 copies of all editions of the "Civics Catechism" have been circulated to date.

The English edition has enjoyed great popularity in Catholic grammar and junior high schools. The foreign language editions, in which the English and foreign language texts appear in parallel column form, have been for years widely used not only by Catholic groups aiding candidates preparing for the naturalization process, but also by state, county and community agencies engaged in similar activities.

Printings of foreign language editions have been made available in Arabic, Bohemian, Croatian, French, German, Hungarian, Italian, Lithuanian, Polish, Portuguese, Roumanian, Slovak, Slovenian, and Spanish. The last-named printing has been exhausted.

Foreign language newspapers—Catholic and secular—as well as many other American publications, have printed the various texts in serial form, thereby bringing to the attention of many thousands of readers the N. C. W. C's exposition of the duties, obligations and responsibilities of American citizenship.

Bishop Kearney Transferred From Salt Lake Diocese to Rochester See

TRANSFER by His Holiness, Pope Pius XI, of the Most Rev. James E. Kearney from the Diocese of Salt Lake to the Diocese of Rochester was announced last month from the Apostolic Delegation in Washington, D. C. Bishop Kearney will become the fifth Bishop of Rochester, succeeding the Most Rev. Edward Mooney, whose installation as the first Archbishop of Detroit took place August 3.

Although a native of Red Oak, Iowa, where he was born October 28, 1884, Bishop Kearney is well known in the state to which he now returns. He had lived in New York from the time he was two years old and was pastor of the Church of St. Francis Xavier in the Bronx, New York City, when named fourth Bishop of Salt Lake in July, 1932.

Bishop Kearney received episcopal consecration at the hands of His Eminence, Patrick Cardinal Hayes, Archbishop of New York, in St. Patrick's Cathedral, October 28, 1932. His installation as Bishop of Salt Lake took place on November 24 of that year.

One of the last great conferences held in Salt Lake City under the patronage of Bishop Kearney was the National Catholic Youth Conference under the auspices of the National Council of Catholic Men and the National Council of Catholic Women. Five bishops and priest directors of youth activities in 15 dioceses participated with members of the laity from the western part of the United States.

The solemn installation of Bishop Kearney as the Bishop of Rochester will take place in St. Patrick's Cathedral, Rochester, on Thursday, October 28. His Eminence, Cardinal Hayes, will officiate at the installation.

To Bishop Kearney CATHOLIC ACTION extends its most respectful congratulations and best wishes for continued success in the episcopate.

Bishop Gannon, Leaving for Rome, Thanked for Services to the C. P. A.

UPON his departure for Vatican City last month, the Most Rev. John Mark Gannon, Bishop of Erie and episcopal chairman of the Press Department, N. C. W. C., was the recipient of a *bon voyage* telegram sent on behalf of the officers and members of the Catholic Press Association of the United States by Vincent de Paul Fitzpatrick,

(*Continued on next page*)

MONTH *by* MONTH *with the* N. C. W. C.

(*Continued from previous page*)

managing editor of *The Catholic Review*, Baltimore, and president of the C. P. A.

Since becoming episcopal chairman of the N. C. W. C. Press Department, Bishop Gannon has taken a deep interest in the C. P. A. He has conferred with the officers of the association, attended meetings of the officers and delivered three addresses at the recent C. P. A. convention in Rochester, where he presented a program designed to increase the circulation of Catholic publications.

In his telegram, Mr. Fitzpatrick told Bishop Gannon the members of the C. P. A. wished to express their gratitude for all the Bishop had done for them and to wish him a pleasant voyage.

Pope Names New Salt Lake Ordinary; Also New Auxiliary in Cincinnati Archdiocese

ON AUGUST 10, 1937, word came from Vatican City of the appointment of two new members of the American Hierarchy. Rt. Rev. Msgr. Duane G. Hunt, vicar general of the Diocese of Salt Lake, was named Bishop of Salt Lake, succeeding the Most Rev. James E. Kearney, Bishop of Salt Lake, who has been transferred to the Diocese of Rochester; and Rt. Rev. Msgr. George J. Rehring, rector of Mt. St. Mary's Seminary, Cincinnati, named Titular Bishop of Lunda and Auxiliary Bishop of Cincinnati, succeeding the Most Rev. Joseph H. Albers, who recently became the first bishop of the newly-created Diocese of Lansing.

Bishop-elect Hunt is nationally known as an administrator, speaker, and editor. He has been Administrator of the See which he will now govern as bishop. He delivered a series of five addresses in 1935 in the nation-wide "Catholic Hour" radio program, produced by the National Council of Catholic Men, and for eight years before that was known extensively, particularly throughout the West, for his weekly broadcasts from Salt Lake City six months of each year. He is a former editor of *The Intermountain Catholic*, Salt Lake diocesan newspaper.

Bishop-elect Hunt, a convert to Catholicism, was born in Nebraska in 1884, graduated from Cornell College, Iowa, studied subsequently at the Universities of Iowa and Chicago, and taught for some time in the University of Utah. Embracing Catholicism in 1913, he was ordained to the priesthood in 1920 and since then has held important posts in the Salt Lake Diocese.

Bishop-elect Rehring was born in Cincinnati June 10, 1890. He studied at St. Gregory Seminary, Mt. St. Mary's Seminary, of which he has been rector, and the Collegio Angelico in Rome. He was ordained to the priesthood on March 28, 1914. He made his studies at the Collegio Angelico from 1926 to 1928, taking the degree Doctor of Sacred Theology.

Following his ordination in 1914, after filling a number of important pastoral assignments, he was named rector of Mt. St. Mary's Seminary in 1931. His Holiness, Pope Pius XI, named him a Domestic Prelate in 1932.

To both bishops-elect, CATHOLIC ACTION extends its respectful congratulations and good wishes.

Dr. Haas, Former N. C. S. S. S. Director, Named Domestic Prelate by Holy Father

THE Rev. Dr. Francis J. Haas, rector of the Seminary of St. Francis de Sales, Milwaukee, Wis., has been named a Domestic Prelate by His Holiness, Pope Pius XI, with the title of Right Reverend Monsignor. His solemn investiture took place in Milwaukee on August 24.

Monsignor Haas, who has been rector of the Seminary since November, 1935, is one of the best known priests in the United States. Before assuming the rectorship, he was director of the National Catholic School of Social Service in Washington, D. C., and prior to going to Washington had been a professor at St. Francis Seminary and Marquette University.

At the request of President Roosevelt and other representatives of the Government, Monsignor Haas has rendered distinguished service in a number of important posts. These include membership on the Labor Advisory Board of the NRA; the National Labor Board; the General Code Authority, NRA; the National Committee on Business and Standards; and the Labor Policies Board of the WPA. His successful labors as federal mediator of strikes from 1934 to the present year have won for Monsignor Haas from the President, his Secretary of Labor—Miss Perkins—and from the public generally widespread commendation.

As this issue of CATHOLIC ACTION is being made ready for printing, news comes of the appointment of Monsignor Haas as dean of the Catholic University of America's School of Social Sciences.

To Monsignor Haas, CATHOLIC ACTION extends warmest felicitations and best wishes for continued success.

N. C. W. C. Officials to Participate in St. Louis Catechetical Congress

JOINING the impressive group of the Hierarchy and nationally known members of the clergy and laity, several headquarters' executives will take part in the Third National Catechetical Congress of the Confraternity of Christian Doctrine to be held in St. Louis, October 9-12 under the patronage of the Most Rev. John J. Glennon, Archbishop of St. Louis. The Most Rev. Christian H. Winkelmann, Auxiliary Bishop of St. Louis, is the convention chairman. Thirty-one archbishops and bishops, together with officials of many national organizations will participate in the program which will include discussion of practically every phase of the work of the Confraternity of Christian Doctrine as organized in the United States and Canada.

All members of the Episcopal Committee on the Confraternity of Christian Doctrine are to have prominent parts. The Most Rev. Edwin V. O'Hara, Bishop of Great Falls, Mont., is chairman of this committee. The Most Rev. John T. McNicholas, O.P., Archbishop of Cincinnati, and the Most Rev. John Gregory Murray, Archbishop of St. Paul are the other members.

N. C. W. C. executives who will participate include Rt. Rev. Msgr. Michael J. Ready, general secretary of the N. C. W. C.; Very Rev. F. A. Walsh, O.S.B., of the Catholic University of America, director of the National Center of the Confraternity of Christian Doctrine; Rev. Dr. George Johnson, director of the N. C. W. C. Department of Education, and secretary general of the National Catholic Educational Association; Rev. Vincent Mooney, C.S.C., director of the Youth Bureau, N. C. W. C.; and Mrs. Frank O'Hara of the National Center of the Confraternity at Washington, D. C.

Dr. Sheehy, of the Catholic University, Catholic Hour Speaker, September 5-26

THE Rev. Dr. Maurice S. Sheehy, head of the Department of Religion at the Catholic University of America, will give four talks on the nation-wide "Catholic Hour" beginning September 5, according to an announcement of the National Council of Catholic Men, producer of the program. Doctor Sheehy, who is president of the Eastern Association of College Deans and Advisors of Men, has chosen for his general topic "Some Spiritual Problems of College Students." His first talk (Sept. 5) will be "Why Go to College?"; his second (Sept. 12), will treat of "Spiritual Fallacies in Student Life"; his third (Sept. 19) "Selecting a Lifework"; and his fourth (Sept. 26), "Spiritual and Mental Health."

"Catholic Action Through Mission Action"—*Continued from page* 13

ous form of Catholic Action." Illustrating the role which missions play in the general work of the Church, Bishop Walsh said:

"CONSIDER for a moment the mission contribution against Communism. The mission approach is to reach the respective Communist first, and to make a Christian of him before he ever learns what Communism is. The Communists know this, and that is why they have recently spent so much money and expended so much effort in mission countries. Yet what has happened? The missions are reaching the people much more effectively than Communistic propaganda. The missions are actually adding more than half a million souls annually to the fold of the Church, while the Communists are converting very few to their doctrine and those few, chiefly, by terrorism and tyranny."

Bishop Walsh concluded with this remark: "If you choose to do something about Communism, therefore, you could hardly choose a better plan than mission action."

Msgr. Thomas J. McDonnell, national director of the Society for the Propagation of the Faith, speaking on "Catholic Action and Mission-Aid," pointed out that "while the major purpose of mission interest is to win souls from paganism or heresy, yet it must not be forgotten that a great mission program can make a most important contribution to the preservation and stimulation of the Faith in our own people." Too seldom, he added, do we recall that the best way to keep each and all our Faithful close to God and deeply interested in their own souls is to get them interested in sharing their Faith with others.

PRESENTATION of Communism as a missionary problem was not a new idea to Crusaders, since they had received it through their "Programmers" of the past year, but it was something of a novelty to the other people who attended the meeting at which Dorothy Day, editor of *The Catholic Worker,* was one of the principal speakers. Miss Day described Communism as "a great heresy," which is spreading over the world today. She attributed its growth to the neglect of "the communal aspect of Christianity" and to the failure of Catholics to emphasize the dogma of the Mystical Body of Christ.

In this same session on Communism, a challenge involving the subject of interracial relations was addressed to the students by Rev. Dr. John T. Gillard, S.S.J., editor of *The Colored Harvest.* Dr. Gillard said the secret of Communist success among the Negroes is the "distinctly Catholic idea of brotherhood," and he challenged the students to show forth this idea in their dealings with Negro youths.

Results of the meeting on Communism were perhaps the most striking of the Convention resolutions. The first, on Communism, urges that the question be studied in the light of a missionary problem, "to be solved by the practice of the spiritual and corporal works of mercy and the exercise of voluntary poverty." As a specific initial activity, the resolution urges C. S. M. C. units to distribute Catholic literature in order to broadcast the Catholic principles of social justice.

THE Negro resolution, after restating the resolutions of previous Crusade conventions against racial discrimination and racial antipathy, sets down this specific recommendation: "That, in view of the need for Catholic Negro leadership to combat Communistic influence among the group, where legally possible, Catholic facilities for higher education should be made available to Negroes who are able to meet the requirements of such institutions, and that the delegates of this convention let the authorities of their respective schools know that they have no objection to the admission of Negro students."

The report of the National Executive Board, presented by the Most Rev. Francis J. L. Beckman, Archbishop of Dubuque, chairman, announced the organization of the Crusade on a diocesan basis in the Archdiocese of New Orleans, the Archdiocese of St. Paul and the Dioceses of Fall River and Winona and stated that a similar reorganization has the approval of the Archbishop of San Francisco. The report laid heavy stress on the ideal of sacrifice, both for the support of missionary activities and for the development of vocations. Attention was called, also, to improvements in the general publication program of the Crusade and to the enlargement of the national headquarters staff through the generosity of the Archbishop of Cincinnati. The report also paid tribute to the Very Rev. Msgr. Frank A. Thill, first organizer of the Crusade, and national secretary until December, 1935.

Externals of the Tenth C. S. M. C. Convention, under the management of the Rt. Rev. Msgr. John P. Treacy, Mission and Crusade director for the Cleveland Diocese, were in the typical Cleveland style—massive and impressive. The Cleveland Public Auditorium, seating 15,000 persons, was used for the opening meeting and for the Pontifical Mass. The mission exhibit in the exposition hall of the Public Auditorium was, beyond doubt, the largest ever held in America, and the attendance was probably the largest ever recorded for such an exhibit. Hundreds of thousands of Catholic people thronged the city during the convention week, delegations coming from the several deaneries on different days, in addition to the student delegates, Catholic educators and missionary leaders.

Louis Kenedy Elected N.C.C.M. President at Meeting of Council's Board of Directors

A MEETING of the Board of Directors of the National Council of Catholic Men was held at the Episcopal Chairman's summer home on Bishop's Island, near Rome City, Ind., on July 31-August 1. Officers were elected, several vacancies on the board filled and a new program of activities mapped out for the coming year.

Louis Kenedy, president of P. J. Kenedy & Sons, New York publishers, was elected president of the Council, succeeding Dr. Thomas E. Purcell, of St. Louis, resigned. Joseph M. Tally, of Providence, R. I., and Dr. Benjamin H. Swint, of Charleston, W. Va., were reelected vice-president and secretary, respectively. Grattan Kerans, of Washington, administrative assistant to the Secretary of Commerce and former director of program of the Catholic Hour, was elected treasurer, and Richard Reid, of Augusta, publicity director of the Catholic Laymen's Association of Georgia, was elected general counsel.

Hon. Joseph A. Moynihan, Judge of the Circuit Court, Detroit, Mich.; John L. Darrouzet, Galveston lawyer; Dr. Thomas E. Purcell, dean of the Dental School of St. Louis University, St. Louis; and Bernard J. Rothwell, Boston manufacturer, were reelected to the board. Mr. Kerans and Mr. William F. Harrington, Manchester manufacturer, were elected to fill vacancies on the board. Two other vacancies were filled at the same time, but notice of the elections is being withheld pending acceptance by the two directors-elect. Walter T. Johnson, manufacturer of Kenton Ohio; William H. McCarthy, San Francisco postmaster; and Edward F. Leary, Omaha lawyer, continued as directors with unexpired terms.

Besides the directors there were present Most Rev. John F. Noll, Bishop of Fort Wayne, and Episcopal Chairman of the N. C. W. C. Lay Organizations Department; Rt. Rev. Msgr. Michael J. Ready, general secretary, N. C. W. C.; Rev. Vincent Mooney, C.S.C., director of the N. C. W. C. Youth Bureau; and Edward J. Heffron, N. C. C. M. executive secretary.

Henry P. Lefebure was appointed assistant executive secretary at the meeting. Mr. Heffron continues as executive secretary.

The board approved four new and important projects, to be announced at varying times during the forthcoming year; authorized the executive secretary to draw up plans for organization of a model diocesan council; and voted to inaugurate a campaign for individual supporting members.

A resolution expressing a prayer of gratitude for the recovery of His Holiness Pope Pius XI, was adopted as follows:

"The Board of Directors of the National Council of Catholic Men offer a profound prayer of thanks for the recovery of Our Holy Father, Pius XI. They pledge to him their filial homage and devotion. They thank His Holiness for his recent remarkable pronouncements on 'Atheistic Communism,' the 'Condition of the Church in Germany,' and the 'Religious Situation in Mexico.' The beneficent effects of these extraordinary letters are now evident.

"The sesqui-centenary of the adoption of the Constitution of the United States, with its guarantees of religious and civil liberty, throws into darker contrast the intolerable conditions suffered by our brothers in Russia, Germany, and Mexico, and the savage persecution for Christian principles under Soviet influences endured by Catholics in Spain. These world-wide tragedies cause the laity of this country to be the more grateful to His Holiness for the fearless championship and leadership which have come from the Holy See.

"The officers and directors of the National Council of Catholic Men pray for the continued health of the Holy Father, and for the perseverance and victory of his persecuted children in homelands which deny religious liberty and the rights of conscience."

Other resolutions expressed the thanks of N. C. C. M. to the National Broadcasting Company and its associated stations for its cession of radio facilities which make the nation-wide Catholic Hour possible; to the Knights of Columbus for the renewal of their annual subscription of three thousand dollars in support of the Catholic Hour; and to Bishop Noll and members of the board for their generous cooperation.

The board also adopted a resolution felicitating Monsignor Ready upon his elevation to the rank of Domestic Prelate, and a resolution of condolence on the death of the distinguished Catholic layman, Hon. Morgan J. O'Brien, for many years a generous supporter of the work of the National Council of Catholic Men.

New N.C.C.M. President Urges Support of CATHOLIC ACTION, Official Organ, N.C.W.C.

"THE great lay apostolate of Catholic Action is yet merely embedding its roots in this country—but it needs must grow, and to do that well it must have a mouthpiece. I urge the laymen of this country to support and increase the circulation of CATHOLIC ACTION, official organ of the National Catholic Welfare Conference, the agency of the Archbishops and Bishops of the United States for the promotion of unity in Catholic work, so that it may fill this need with ever increasing success and effectiveness."

LOUIS KENEDY, ***President,***
National Council of Catholic Men.

Death of Joseph M. Tally, N. C. C. M. Director

Just as this issue of CATHOLIC ACTION was going to press, word was received of the sudden death of Joseph M. Tally, N. C. C. M. vice president since 1925. Mr. Tally had been closely identified with Catholic activities in the Diocese of Providence throughout a long life-time, especially with the Diocesan Council of Catholic Men and the St. Vincent de Paul Society. He is survived by Mrs. Tally, a son, Joseph, and a brother, Rev. William V. Tally. *Requiescat in pace.*

DRAMA AT HOME IN THE CHURCH

(*Continued from page* 12)

Campus of the Catholic University should gather together a group of priests, religious and lay folk, dedicated to the noble task of promoting the Catholic Theater," he said. "It is eminently fitting that you should seek here ideals of strength and the strength of ideals from the great Actor, Who, having donned the common garment of fallen man, occupied the stage of earth for thirty years, played a part that was to revolutionize history, and delivered a message that is, and ever will be, the inspiration of every human utterance of light and life.

"This closeness of the altar and the Catholic Stage, this oneness of mind and heart between the Dramatist of Palestine and the Catholic playwright and actor, are more than empty figures of speech. In the simplicity and beauty of the Mass, the Catholic Theater must find its inspiration. From Christ, Redeemer and Teacher, your efforts will derive fruitfulness and supernatural worth."

Los Angeles School *of* Social Action

By Right Rev. Msgr. Thomas O'Dwyer Director of Charities, Archdiocese of Los Angeles

NOTE: *Last month* CATHOLIC ACTION *published accounts of three Priests Social Action Schools conducted in the Archdioceses of Milwaukee and San Francisco and the Diocese of Toledo. To this record is added the accompanying brief report of the Los Angeles Social Action School.*

The plan for these schools as submitted by the Most Rev. Edwin V. O'Hara, Bishop of Great Falls and episcopal chairman of the N. C. W. C. Department of Social Action, to the General Meeting of the Bishops last November, was approved by that body and early in the present year the N. C. W. C. Social Action Department, with the cooperation of the ordinaries of the sees named above, arranged for the four schools mentioned. This year's successful experiment is expected to result in an increase of schools of this nature during the coming months.

THE Los Angeles School of Social Action for Priests began August 4 with Mass of the Holy Ghost offered up by the Very Rev. J. V. Corcoran, C.M., president of the Junior Seminary. The Most Rev. John J. Cantwell, Archbishop of Los Angeles, presided. As a prelude to the first lecture, Msgr. Thomas J. O'Dwyer, chairman of the local committee on arrangements, outlined briefly the purpose of the School. Forty priests were registered for the School and a number of others attended the various sessions.

Conforming to the schedule drawn up by the N. C. W. C. Social Action Department, the first week was devoted to the "Economic Aspects of the Encyclicals." The Rev. Joseph A. Vaughan, S.J., professor of Ethics at Loyola University, lectured on the topics assigned: "Moral Law and Economics"; "Individual and Social Living Wage"; "Maximum Employment, Wages and Prices"; "Partnership and Ownership"; "Individual and Social Ownership."

Rev. Augustine Murray, who had had several years experience as a member of a trade union in Pittsburgh before studying for the priesthood, spoke on: "Causes of Unemployment," "Wages and Hours," "Remedies for Unemployment."

The Rev. John Devlin, technical adviser to the moving picture industry, introduced and interviewed Mr. Pat Casey, chairman of the Producers' Committee on Labor in that industry. Wages, hours, strikes and seasonal employment were freely discussed.

The Rev. John Clarke lectured on "Women in Industry" and the Rev. Gerald O'Keefe discussed "The Citrus Fruit Industry." Three seminars were held on the "Economic Aspect of the Encyclicals." These were presided over by the Rev. Gerald O'Keefe, the Rev. Patrick Dignam, and the Rev. Reginald Lummer, C.P.

One very definite conclusion came out of the lectures and discussions, namely, that there must be more profit-sharing in industry. The pamphlet of Msgr. John A. Ryan, on "The Christian Doctrine of Property" was studied in detail, and it was encouraging to note that many industries, such as the Louisville Paint and Varnish Co., the Jantzen Knitting Mills, the Eastman Kodak Co., the Sachs Furniture Co., the Endicott-Johnson Shoe Co., and many others were already sharing profits with the workers. All through it was emphasized that it is no longer a question merely of worker and employer; a third element, the common good according to the dictates of social justice, must enter.

Practical conclusions as discussed in the seminars were that: the priests themselves must become familiar with the literature on economic and labor questions (some 40 pamphlets were given the priests towards this end) that they must preach more on these issues; that study clubs should be organized in each parish, particularly among Catholic workers; that no opportunity should be neglected to speak before service and civic clubs and other educated groups; and finally that our Catholic groups whether in parish organizations, schools or colleges should become familiar with the Catholic doctrine on social and industrial relations.

The second week of the School opened with a revised and simplified schedule which assisted much in the maintenance of both attendance and interest.

The discussion of the philosophical principles involved in the central section of the encyclical, conducted by Father B. W. Dempsey, S.J., and Rev. Dr. Dignam, centered around the concept of order as developed in the *Quadragesimo Anno* encyclical.

Communism was discussed as a philosophy of life by Father Louis Mulvihill who developed "The Communist Doctrine on Man, the Family, Society and Religion." Father Charles E. Leahy, S.J., spoke on Communism as an organization for action and placed at the disposal of all abundant factual data on the nature and extent of Communist activity on the Pacific coast.

The following were the most important conclusions:

1. Utilization of every available agency to spread among the clergy a *systematic* knowledge of Social Catholicism.
2. Necessity of one large labor league or a federation, and expansion of existing groups for the education of the actual worker.
3. Making a beginning toward labor colleges for training Catholic leaders.

Most striking of all was the way in which there was found to be verified in the United States, the "trickery," "pretense," and "hypocrisy" spoken of in the encyclical "Atheistic Communism" (paragraph 57) under the heading "Distrust of Communist Tactics."

The Rev. J. W. R. Maguire, C.S.V., professor of economics at St. Viator's College, Bourbonnais, Ill., and well-known labor arbitrator, conducted daily lectures during the third week on the "Principles of Economic Organization." "The American Labor Movement" was discussed by the Rev. Thomas Killila, of Los Angeles, and the Rev. James E. Dolan, of the Catholic Welfare Bureau in Los Angeles. The Rev. James McLaughlin, of San Pedro, Monsignor O'Dwyer, and representatives of the Labor Relations Board, the A. F. of L., and the California State Federation of Labor, spoke on various aspects of local organization.

The final week, which was devoted to "Legislation," had as principal lecturer, the Rt. Rev. Monsignor John A. Ryan, director of the N. C. W. C. Social Action Department, who treated of principles, the relation of government to autonomous industries and professions, minimum wage laws, the Constitution and Catholic social teaching and federal vs. state legislation.

The following special phases of legislation were considered: "State Unemployment Insurance Act," by Maurice P. McCaffrey, California Department of Employment; "Workmen's State Compensation," by Daniel F. Marshall, attorney; "Cooperatives and Credit Unions," by the Rev. Leroy Callahan, of the Arch-Confraternity of Christian Doctrine; "The Wagner Law and Labor Relations," by Daniel F. Marshall, attorney.

Among other topics discussed during the fourth week were study clubs, the Bishops' Program of Social Reconstruction, and other pronouncements of the Archbishops and Bishops of the United States. The speakers included Rev. Arthur A. Falvey, S.J., Rev. Charles Leahy, S.J., and the Very Rev. Martin Keating.

Mexican Welfare Work *in* Kansas City

By
Dorothy Gallagher

Editor's Note: *The accompanying story of a welfare project which has survived more than a decade of difficulties shows what generous cooperation, sacrifice and zeal, together with perseverance, can accomplish in a Catholic work. In maintaining in Kansas City, Mo., the Guadalupe Neighborhood Center for the benefit of the city's Mexican population, the Agnes Ward Amberg Club is setting a splendid example of true Catholic Action. The author of the present article is executive secretary of the Center.*

IN Kansas City, Mo., the Mexican colony rambles down the side of steep hills to the half encircling tracks of the Terminal. A substantial stone church on the broad trafficway that cuts through the district was acquired by the diocese for a Mexican parish, and with it a ten-room brick and frame residence. As Mexicans were not then generally accepted by health agencies as white patients, a guild of Catholic women opened a little clinic soon after on the first floor of this building.

When a few years later this group was unable to continue their work, the Most Reverend Thomas F. Lillis, Bishop of Kansas City, asked the Agnes Ward Amberg Club to take it over. The members of the club—principally teachers and business women who had recently organized for volunteer service, especially religious instruction and friendly visiting—assumed this new responsibility and the financial burden of equipment and maintenance, together with the employment of an interpreter during clinic hours. The Visiting Nurse Association furnished a nurse. For doctors and other workers, they depended upon volunteers. The club also held vacation classes in the church basement, conducted by sisters from a neighboring orphanage.

About twelve years ago, there was organized the Committee for Mexican Work. The job confronting the committee looked hopeless. The "clinic" consisted of two large rooms, the waiting-room, with rough, bare floor, a huge desk piled with old record cases, and a miscellany of discarded benches; and the "clinic" proper, which presented the minimum of equipment. In both rooms the plaster was uncertain in spots, the doors and windows ill-fitting, and the heating facilities antiquated. The upper rooms were rented to Mexicans for light housekeeping. The small receipts from the Charities Fund and from dues did not meet the actual cost of maintenance. The committee was breathless at its own daring when it insisted that $15 must be raised immediately for second-hand stoves and an additional amount for cleaning the quarters.

OBVIOUSLY a modern parochial school was essential for effective Catholic work in the colony. The Amberg Club had neither wealth nor influence and the Mexican question was not popular in the city. The decision to buy those stoves and to make the heroic attempt to clean up the old clinic had, however, its psychological effect. So this problem was attacked, and through the club, ground was donated, and interest so stimulated that a diocesan drive was made for a modern building. There are now six teachers in the school, which, with the cooperation of the Amberg Club, has taken the lead in parochial school health work. The pastor still lives in one of the houses secured through the club.

In the meantime, the Amberg Club was given the use of the entire building that housed the clinic, for upkeep in lieu of rent. The club managed to renovate it, and more or less adapt it to the changing program, and on New Year's Day, 1926, triumphantly introduced it as the Guadalupe Neighborhood Center.

Finding the objection to Mexicans in the larger clinics was more because of language difficulty than race prejudice, and that little, wayside clinics are a wasteful duplication and altogether unsatisfactory, it was arranged that the Spanish-speaking ill be taken care of at the public clinic with interpreting and follow-up work furnished from Guadalupe Center.

Sickness is only one of the many problems that beset non-English speaking people living in immigrant settlements. Neighbors began appealing for help in all their various difficulties. Children came in to play in inclement weather. Older groups wanted to meet for their parties in the clinic room, "the only big room in the neighborhood."

The chairman of the Committee for Mexican Work had taken her appointment seriously and intended to visit the work every week. Within a few months it was absorbing all of her days, and most of her evenings. At first she tried, with the help of local interpreters, to carry out the program, and meet the new demands, but as the complexity of it all dawned upon her she realized the need of preparation even to understand the family problems brought to her, to say nothing of knowing what to do about them. The program was entirely outgrowing the organization. That the Center survived the vicissitudes of the next years, when its support did not begin to increase in proportion to its needs seems almost incredible.

IT DID, however, and for the last five years the Center has been able to employ, besides the resident executive, a Spanish-speaking assistant, in charge of interpreting and family case work, a group leader, and a boys' worker. In addition more than twenty volunteers and NYA workers have been available. When the groups overflowed the original house, the Center was given use of a hundred feet of ground, with five little cottages on it. The older boys tore down the two most dilapidated, and sold the wreckage, investing the profits in athletic equipment. The others were conditioned for a girls' club and boys' club, and a caretaker's house. For three summers, the colony presented a "Gran' Fiesta," to raise funds toward making a playground out of the remaining ground, and equipping their clubhouses. These fiestas constituted such genuine folk expressions that they were hailed as "events" throughout the city, and attended by thousands from all neighborhoods. Two of the cottages were literally falling down, so last year a Spanish colonial house was built to bring all of the activities under one roof.

The present program is varied. The case worker works closely with private and public agencies. Language and cooking classes are offered adults, and there are athletics for boys and girls, and always, of course, dancing and music. The thought is as much as possible to build on the cultural pattern of the people themselves. Development is conditioned on available leadership, and the ability of those served to assimilate new ideas.

THE new building has so caught the spirit of the Spanish Southwest that artists as well as teachers of Spanish and the social sciences find it an object of interest. A little stream of students has trickled through all during the year. A graduate student from the State University just spent two weeks here gathering material for her thesis on work done among Mexicans. More than twenty requests were received during the past year for speakers and discussion leaders. More than half were from Protestant church clubs and Y. M. C. A. groups. For the past two years Mexican suppers at the Center have been a growing fad. Large civic and commercial as well as educational groups have for several years turned to the Center for help in programs featuring things Mexican.

"A Lesson in Patience—And Catholic Action"

The Inimitable "Father Tim Casey" Explains the N.C.W.C. to His Parishioners

EDITOR'S NOTE: In a recent issue of *The Liguorian*—that splendid monthly magazine devoted to Catholic belief and practice published by the Redemptorist Fathers at Oconomowoc, Wis.—the Rev. C. D. McEnniry, C.Ss.R., in one of his characteristicly illuminating "Father Tim Casey" articles presents, under the title quoted above, in a manner as original as it is convincing, the work of the National Catholic Welfare Conference and the reasons why it should receive the whole-hearted support of the Catholic body in the United States.

We trust every subscriber to CATHOLIC ACTION will carefully read "Father Tim's" article and, having done so, pass it along to some friend in need of the enlightenment which it so clearly and effectively presents. The article should be read in connection with the study outline on the N.C.W.C. presented elsewhere in this issue.

CATHOLIC ACTION magazine is deeply grateful, first of all to the author of the article in question and secondly to *The Liguorian* for its permission to reprint this altogether unique "Lesson in Patience and Catholic Action."

OBEDIENT to the directions of his bishop, Father Timothy Casey had talked at all the Masses on the National Catholic Welfare Conference.

Now, lingering over the last cup of coffee at his midday eal which, on Sundays, had to serve as both breakfast and ncheon, he recalled the clear, clean-cut statements he had ade from the pulpit.

"My dear brethren: we count over twenty million Cath- ics in this country today. We possess the truth that akes men free. Our fellow citizens are groping for the uth, grasping frantically at a thousand false theories hich ape the truth but which lead to slavery. We are ot aiding them as we could and should. We are recreant our sacred trust. We are not influencing the moral, tellectual, social, religious life of our country proportion- ely to our numbers. The reason is lack of unity. The ational Catholic Welfare Conference—known as the N. C. . C.—aims to bring about this unity.

. C. W. C. *"Useful, Necessary," Says Holy Father*

"During the war the bishops of the United States united work for the welfare of our Catholic soldiers; they called eir organization the National Catholic War Council. fter the war they continued the organization, working for e welfare of Church and Country, and changed its name National Catholic Welfare Conference. Pope Pius XI id: 'this organization is not only useful, but necessary . . . e praise all who in any way cooperate in this great work.'

"The N. C. W. C. has departments or bureaus for various tivities—for the promotion of Catholic education—for re- rting national and international news—for studying pro- sed legislation, especially in its bearing upon religion and orality—for social welfare—for economic improvement— r fostering peace and justice in industrial relations—and e like.

"Each department has a bishop as chairman. The entire ganization has an administrative board consisting of ten rchbishops and bishops aided by seven assistant bishops. o official action is taken by any department without the thorization of its episcopal chairman. No official action taken in the name of the whole organization without the proval of the administrative board.

"Annually in the general meeting of the bishops, detailed p rts are submitted by the administrative bishops and thorization secured for the work of the coming year.

"The N. C. W. C. sponsors the National Council of Cath- ic Men (N. C. C. M.) and the National Council of Catholic omen (N. C. C. W.), which maintain at N. C. W. C. head- arters in Washington representations in the interests of e Catholic laity. These two 'councils' function through 500 affiliated societies—national, state, diocesan, district, al, and parish; also through units of the councils in many the dioceses.

"Affiliation with the N. C. W. C. enables the affiliated societies to know the mind of the hierarchy which must ever be the common guide of all. Through such affiliation, therefore, it is easy for any Catholic organization in the United States to know whether its common effort is in harmony with the mind of the bishops before publicity is given.

"Any organization that fails to observe this procedure runs the risk of having its announced program disavowed, to the chagrin of the society, to the embarrassment of the bishops, and to the detriment of the Church. Questions of the gravest import have faced the Church in this country, and will continue to face it. The bishops, therefore, hold a yearly conference, to safeguard the interests of the Church, and expect that all Catholic organizations work together in union with them and under their guidance. By the appointment of the administrative board, the bishops of the National Catholic Welfare Conference have supplied the means whereby each and every organization can assure itself of the Catholic position on any matter of national import. Far from diminishing Catholic lay activity, or discouraging lay initiative, this cooperation of lay organizations with the N. C. W. C. is designed to guide such activity and make it effective in common action.

Not Policy of N. C. W. C. to Create New Organizations

"It is not the policy of the N. C. W. C. to create new organizations. It helps, unifies, federates organizations already existing and then leaves each to its own field.

"The official organ of the National Catholic Welfare Conference is CATHOLIC ACTION, a monthly periodical published in Washington."

Clear, clean-cut statements admitting of absolutely no misunderstanding. So thought Father Casey. I lay no claim to eloquence, he told himself modestly, but I think I express an idea in such a way that the hearers grasp it. And that is what we enter the pulpit for. Then recalling that vanity is a petty vice, he hastened to profess that any ability he might have, was not his, but a gift from God. Having thus admitted the Lord into partnership, he proceeded with a tranquil conscience to finish his coffee, until interrupted by a summons from Molly, the housekeeper.

"You are wanted in the parlor, yer Reverence." Ah! the first fruits of my sermon, thought Father Casey.

Alphabetical Designations Bother a Caller

And so it proved. His caller was William Clovin, the prize "jiner" of St. Mary's Parish.

"I've come to jine that—that—C. Double-oo. Double-oo C. that you preached such an illyquint sermon about at the tin o'clock this morning, yer Reverence," he announced.

"You mean the N. C. W. C.?"

"Yes, yer Reverence, that's what I said. And I wants to jine it."

"As I explained this morning, the N. C. W. C. or its subsidiary for Catholic men, the N. C. C. M., is not a new society which we are seeking to introduce. It is a unifying force to federate, to weld together all existing Catholic societies. It is a clearing house where the existing societies exchange ideas, information, data and thus work more harmoniously, more intelligently, more efficiently for the Church and Country. Hence you see, William, you cannot simply 'join' it. You can however work for it by striving to have the societies, to which you already belong, affiliate with it. I think you have already joined all the societies ever introduced into St. Mary's Parish—except the Ladies' Aid. Haven't you, William?"

"I did not miss a wan of them."

"Then there is your task—all cut out for you. Have these societies line up under the banner of the N. C. W. C."

Whereupon, all his enthusiasm dissipated, William Clovin took his leave. He was quickly succeeded by the local crusader for the Knights of Columbus.

N. C. W. C. Aims to Serve, Not Compete

"Far be it from me, Father Tim, to breathe a word of criticism of our Right Reverend Bishop ('or of our beloved Pastor'—implied though not expressed)," protested the Crusader. "But why, I ask you as man to man, why this duplicating of activities? We already have a national Catholic organization, the greatest religious and social movement of modern times, the Knights of Columbus. Then why bring in this new society to cover the same ground?"

"I stressed that very point in the pulpit this morning," the priest wearily explained. "The National Catholic Welfare Conference does not enter the lists as a rival of the Knights of Columbus or any other society. It comes as an ally, not a rival. It comes to serve, not to compete. Since the Knights have hitherto done so much good, even though working alone, what immense good will they not achieve when they avail themselves of the information, backing, guidance, and encouragement of the N. C. W. C.?"

The next visitor was the treasurer of the Ancient Order of Hibernians. He had heard—or rather, he had been present during the morning's announcement. His difficulty, it seemed, differed from the others. That at least was some relief. The harrowed pastor had now reached the point where he was thankful for small blessings.

"For the luvva Mike, Father Tim, is it drive us mad with the alphabet you would be doing? 'Twas bad enough entirely when the government buried us under an avalanche of N.R.A.'s and C.C.C.'s and A.A.A.'s and T.V.A.'s and—and what not. And now on top of it all come the bishops, their N.M.M.C. and their W. M. N. G. and—and——"

"What! You—of all men—finding fault with alphabetical organizations! Why, man alive, I thought you were proud of your own society! Don't you know that imitation is the highest kind of flattery?"

"I—I—don't seem to get your point, Father Tim."

"You don't! Think for a moment. What else are all those alphabetical organizations doing but imitating the time-honored example of the A. O. H.?"

A Parishioner Objects to a "New" Society

Puzzled, the treasurer scratched his hairless head. Suddenly a great light dawned. "'Sfact! By gorry, 'sfact!" he exclaimed, "the A. O. H. is a string of letters too." However he was quick to add: "But don't you see, Father Tim, it is different. When I say A. O. H., nobody thinks of the letters; they think only of the glorious organization the letters represent."

"So say they all," was the priest's dry rejoinder.

"What I really came to talk to you about, Father Tim, was this." The treasurer drew his chair a little nearer and adopted his most confidential tone. "Of course—we all understand—you would be having to make a bit of an announcement about that—now—about that C. W. K. N. I dunno what it is all about; much less do I see what good can come of introducing another society into St. Mary's, where we have so many already (Father Casey smothered a groan.) But the Bishop wanted it should be done. So of course you would be doing it. But—what I wanted to say was this." He drew his chair a little nearer still. "Today was a most inopportune time for making the announcement. Saturday next is payday in the mills. The boys all got behind in their A. O. H. dues during the depression. Many of them were planning to settle on Saturday. But now, if they are called upon for this new society as well as for the old one, they'll say too much is too much—and end by paying nothing at all."

"You misunderstood my announcement this morning. I made it clear—I tried to make it clear," he corrected humbly, "that the National Catholic Welfare Conference is *not* a new society and does *not* call for dues."

"Ah, I beg your pardon, Father Tim—my mistake. I'm thinking this will be a very useful organization. I wish you success with it. You are a busy man, Father Tim, and I'll not be taking up your time."

The treasurer of the A. O. H. made way for the president of the Holy Name Society.

"This morning I was—you won't mind my saying it, Father Tim—this morning I was disappointed. I was expecting you to boost our membership drive, and didn't you spend the whole time talking some kind of a new society they've started up there in Washington! I was thinking to myself—and I heard the same remark from the other Holy Name men—that talk this morning is going to keep us from getting all the new members we had been counting on."

"Listen, Peter," said the priest. "It seems to me we have been having membership drives for the Holy Name Society ever since I first set foot in St. Mary's Parish. After each drive we have a big group for the solemn reception. Most of them attend one or two meetings, turn out with the Society a few times for the monthly Communion, and then fade away gradually until finally we are back where we were—until the next membership drive. Isn't that the fact?"

On Making Meetings Interesting

Peter shifted uneasily in his chair. "We do not always hold all of them as we might," he conceded. "Maybe—maybe we do not do enough to make the meetings interesting——"

"Come, Peter, out with it! You mean *I* do not do enough to make the meetings interesting. You are right. Neither do you do enough to help me. We both need guidance, encouragement, inspiration. The N. C. W. C. will give us just that. That is its purpose—to strengthen, coordinate, unify, guide, and enthuse existing Catholic societies. Let us, as the Bishop desires, affiliate our Holy Name Society with the N. C. W. C. That will galvanize it into new life. The actual members will take a real interest in it. Their enthusiasm will become contagious. Then we shall not be obliged to drive in new members. They will come of their own accord, knocking at the door and begging for admission. Members who enter of their own volition we shall be able to keep, and they will be worth keeping."

Father Casey's next encounter was with the Ladies' Aid. Mrs. Blank, their delegate, was not an office holder—that is not for the time being. She was, however, a member of the "machine," the little select group that always did hold the offices and pass them on from one to another. Maybe because the other members shunned the burden of responsibility: maybe not. Who can penetrate these mysteries!

"It is discouraging, Father," she said, "really discouraging when the pastor overlooks an old-established and tried society [Father Casey thought the pastor was tried—by the society. But he didn't dare say so] and devotes all his energy to the promotion of a new organization like the N. C. C. W., which, you may be sure, will never take the personal interest in the parish, never make the sacrifice for the parish, for which the Ladies' Aid have always been noted."

(*Continued on page* 27)

The N. C. W. C.: A Study and Discussion Outline on Its Organization, Departments and Functions

A Specially Recommended Topic for Beginning the 1937-38 Study Season

NOTE: This Study Outline and Discussion Helps are based on a recently compiled pamphlet entitled *"The National Catholic Welfare Conference—The Agency of the Archbishops and Bishops of the United States for the Promotion of Unity in Catholic Work."*

It is hoped that every Catholic organization affiliated with the National Councils of Catholic Men and Women will devote as soon as possible at least one meeting to this outline and in connection therewith distribute copies of the pamphlet among its membership. By so doing, officers and members will aid greatly in making generally known the aims and purposes of the Conference and in gaining additional support for the desires of our Bishops for a united Catholic laity. A greater knowledge of the parent organization—the N. C. W. C.—will obviously stimulate greater interest in and support of the programs of its affiliated units.

Consult the chart inserted between pp. 26 and 27 of the pamphlet for the location and general functions of each department in the N. C. W. C. set-up, names of the Administrative Board, N. C. W. C., and the services supplied by each department and bureau to the N. C. W. C. Lay Organizations Department and affiliated societies.

The page references are to the pamphlet mentioned, which is available at N. C. W. C. headquarters as follows: Single copy, 10 cents; 50 copies, $2.50; 100 copies, $4.50; carrying charges extra.

I. *N. C. W. C. as a Whole*

1. What is the National Catholic Welfare Conference? P. 3.
2. What is its purpose? P. 3.
3. When and under what circumstances was it organized? P. 3.
4. Who administers the work of the N. C. W. C.? P. 4.
5. Name the seven departments of the N. C. W. C. Under whose supervision do they function? P. 4.
6. Name two outstanding Episcopal Committees, and tell something of their work. Pp. 4-5.
7. What have the Sovereign Pontiffs said about the N. C. W. C.? P. 7.

Papers, addresses, advanced study:

The N. C. W. C.—Its Organization and Functions.

References:

Bishops Pastoral Letter of 1919.—N. C. W. C.
The N. C. W. C.—Its Organization, Departments and Functions (pamphlet, N. C. W. C.).

II. *Executive Department*

1. Who is chairman of the Executive Department? Who directs the work? P. 9.
2. Name the bureaus functioning directly under this department. Locate them on the chart. P. 9.
3. What is the purpose of the Bureau of Immigration? In what localities are its centers located? What type of work does it perform? Pp. 9-12.
4. When was the Confraternity of Christian Doctrine given papal approval? P. 12. Who compose the membership? P. 12. Describe briefly some of its activities. Pp. 13-14.
5. When and for what purpose was the Youth Bureau established? P. 14.
6. What is CATHOLIC ACTION? P. 15. In what particular branch of activitiy can CATHOLIC ACTION be serviceable? Pp. 15-16.
7. What purposes do the Publications Office and the Business Office fulfill? P. 16.
8. What are the Historical Records? P. 17.
9. Name 10 publications of the Executive Department. (See N. C. W. C. Publications List, free on request.)

Papers, addresses, advanced study:

How the Bureau of Immigration helps the immigrants: in preparing to come to the United States; upon arrival at the ports; after reaching their destination in our city (district or diocese); in solving technical immigration, emigration and naturalization problems.

References:

Immigrant Follow-up and Immigrant Aid—N. C. W. C., 10c.
Immigrant Aid and the Volunteer Worker—N. C. W. C., 10c.
CATHOLIC ACTION, February to June, 1933; August, October, 1933; January to March, 1934; June, 1934.
Recent Development of the Confraternity of Christian Doctrine in the United States.

References:

Information on C. C. D.—5c per leaflet—55c a set: Saint Anthony's Guild, Paterson, N. J.
CATHOLIC ACTION—June, August, 1935; March, 1937.
The Youth program in our city (district or diocese).

References:

CATHOLIC ACTION—October, 1935, to May, 1936; March, April, May, 1937.
How to Use CATHOLIC ACTION.

III. *Department of Education*

1. What are the aims of the Department of Education? Name 5 activities that carry out this purpose. P. 19.
2. What statistical work has been accomplished by this department? P. 19.
3. In what other ways does this department give service, particularly with regard to legislation, statistical data, and educational information? Pp. 19-20.
4. Explain the work of the Teachers' Registration Section. P. 19.
5. Name 5 publications of this department (see N. C. W. C. Publications List, free).

Papers, addresses, advanced study:

Educational Legislation in the United States (see pp. 9-10).
Encyclical on Christian Education (N. C. W. C., 10c).

References:

History of Catholic Education in the United States. Burns and Kohlbernner; Benziger Bros., $3.20—especially pages 167, 175, 226.
Oregon School Cases—N. C. W. C., $4.00.

IV. *Press Department*

1. How does the Press Department serve the Catholic public? P. 23.
2. What services does it offer to Catholic publications at home and abroad? Pp. 23-24.
3. Cite outstanding instances where the Press Department has enhanced the spread of Catholic information and applied corrective truth to good effect. Pp. 24-25.
4. What important aim does this department carry out

in collaboration with the other N. C. W. C. Departments? P. 25.

Papers, addresses, advanced study:
The Catholic Press in the United States.
The Catholic Press Association.
The Effects of Good Publicity.

References:
N. C. W. C. News Service (free on request).
CATHOLIC ACTION—every January and February issue.

V. *Department of Social Action*

1. Why was this Department established? How does it accomplish its purpose? P. 26.
2. In what fields of social action does this Department function? P. 26.
3. What problems in America evince the need of the Department's work in these fields? P. 27.
4. Give the purpose of each of these sections of the Department's work; mention some of the activities of each. What are the organizations with which they cooperate or through which their work is effected? Pp. 27-34.
5. Describe the special work of the Department in all these subjects in schools, colleges, etc. **P. 31.**
6. Name 10 publications of this Department (see free list of N. C. W. C. Publications).

Papers, addresses, advanced study:
Discuss the problems pressing upon America today (page 27), and their solution as indicated in the Pope's Encyclicals.

References:
Work of Catholics in the United States for Social Justice—N. C. W. C., 10c.
The Catholic Conference on Industrial Problems—free on request.
A Catholic Program for World Peace—free on request.
The Program of the Catholic Conference on Family Life—N. C. W. C., 5c.

VI. *Legal Department*

1. What is the primary function of the Legal Department? Why is such a department of particular use in the United States? P. 35.
2. What does this department do in the field of Catholic life and religious institutions? Pp. 35, 36, 37.
3. What does this department do in the field of international matters? P. 36.
4. Does this department put out publications? Concerning what? P. 36.
5. What is the importance of the work of this department, especially in evidence today? P. 37.

Papers, addresses, advanced study:
Discuss one outstanding occasion where the Legal Department rendered effective service in national affairs—in International affairs (pamphlets on request).

VII. *Lay Catholic Action*

The Bishops' Statement on Catholic Action and Lay Groups

1. May a Catholic organization take a public position on a matter affecting Catholic interests without consulting the mind of the Bishops? What method have the Bishops provided of knowing their mind? P. 46.
2. To whom are diocesan organizations subject? P. 47.
3. To whom are state, interstate and national organizations responsible? P. 47.
4. In what manner should organizations proceed to become affiliated with the various departments of the N. C. W. C.? P. 48.
5. What is the composition of the N. C. C. M. and of the N. C. C. W., and how are they maintained? How are they alike and how do they differ? P. 38.
6. What is their relation to established lay societies? Pp. 39, 40, 46, 48.

Papers, addresses, advanced study:
The high duty to which the Bishops of the American Hierarchy called the laity of the country in establishing the N. C. C. M. and the N. C. C. W.

References:
Relevant quotations from Popes Leo XIII and Pius XI—Pp. 38-39, N. C W. C. pamphlet; Catholic Evidence Guild (pamphlet) foreword and Pp. 4-6 (N. C. W. C.). Map of Life—book—(Sheed & Ward).
The Relation of the N. C. C. M. and the N. C. C. W. to Catholic Action in the United States.

References:
Pp. 41, 46-48, N. C. W. C. pamphlet; Pizzardo's Conferences on Catholic Action (N. C. W. C., 10c); Civardi's Manual of Catholic Action (Sheed & Ward, $2.00); Cicognani's Discourses on Catholic Action (N. C. W. C., 10c).

VIII. *Department of Lay Organizations*—Alternative Study, A or B.

A. *National Council of Catholic Men*

1. How is the Council governed, and under what guidance? P. 41.
2. What are its functions? Pp. 41-42.
3. What is its Catholic Evidence Bureau, and what are its functions? P. 42.
4. What is the Catholic Hour, by whom produced, where broadcast, to what effect? P. 43.

References:
The Catholic Evidence Guild—(pamphlet) inside front cover.
CATHOLIC ACTION: May, July, 1933; January, 1937.
Leaflets on "Catholic Hour" and "Catholic Evidence Bureau" (free on request).

B. *National Council of Catholic Women*

1. How is the N. C. C. W. organized, and how does it operate? Pp. 43-44.
2. What does the Council provide to Catholic Women, and what six activities does it propose to them to attain its purposes? Pp. 44-45.
3. Describe the national committee system. Pp. 44-45.
4. In what three outstanding ways are contacts of the Council kept up? P. 45.
5. What is the national project of the N. C. C. W.? Briefly tell of its work. Pp. 45-46.

References:
Notes on National Committees (free on request).
Diocesan, Deanery, Parish Handbooks (10c each, 25c set).
Folders on N. C. C. W. and N. C. S. S. S. (free on request).

IX. *Department of Catholic Action Study*

1. What is the function of this department? P. 49.
2. When was it authorized? P. 49.

Help circulate the pamphlet on the N. C. W. C. among the membership of your organization. It will be found that knowledge of the N. C. W. C. will aid in securing greater interest, cooperation and support for all local works of Catholic Action. Address orders to N. C. W. C. Publications Department, 1312 Massachusetts Avenue, N. W., Washington, D. C.

Your Duty as Members of the N. C. W. C. Family is to help circulate the pamphlet referred to in this outline. Write to the N. C. C. W. or N. C. C. M. for further suggestions.

PROGRAM *of the* N.C.C.W.'s 17th ANNUAL CONVENTION *at* WASHINGTON—SEPTEMBER 25-29

NOTE: *The Board of Directors of the National Council of Catholic Women will meet at the Mayflower on September 23 and 24.*

SATURDAY, SEPTEMBER 25

MORNING

8:30 A. M. The Mayflower—Registration

10:30 A. M. Grand Ballroom, The Mayflower
Miss Katherine R. Williams, presiding
Opening prayer
"Our Common Problems in the Field of Organization"—Mrs. Earl R. Reynolds, National Chairman, Committee on Organization and Development
Discussion leader—Mrs. J. W. McCollum, Co-chairman
Roll call of presidents of diocesan councils and of national organizations with responses on the following topics:
Problems in the urban diocese; rural diocese; in the diocese which combines both
Financing
Deanery (district or county) organization
Qualifications for leadership
How to get committees to work
Developing a broader community interest among Catholic women
Programming

AFTERNOON

12:30 P. M. The Mayflower
Luncheon: Board of Directors and Delegates
Miss Katherine R. Williams, presiding
"A Rural Program"—Miss Clara V. Bradley, Instructor in Home Economics, National Catholic School of Social Service

2:30 P. M. Grand Ballroom, The Mayflower
Miss Katherine R. Williams, presiding
"What the N. C. C. W. Has Meant to Our Diocese":
Nashville—Mrs. John J. Shea
Lafayette—Mrs. Bennett Voorhies
New Orleans—Dr. Maud Loeber
St. Paul—Mrs. T. P. Ryan
Salt Lake—Mrs. George F. Egan
Belleville—Mrs. H. E. Sanford

EVENING

8:00 P. M. Grand Ballroom, The Mayflower
Address: Catholic Dramatic Movement
Informal reception

SUNDAY, SEPTEMBER 26

MORNING

10:30 A. M. Pontifical High Mass at the National Shrine of the Immaculate Conception
Celebrant: His Excellency, the Most Rev. Amleto Giovanni Cicognani, D.D., Apostolic Delegate to the United States
Sermon: His Excellency, the Most Rev. Edward Mooney, D.D., Archbishop of Detroit

AFTERNOON

2:00 P. M. Sight-seeing trip

4:30 P. M. Benediction of the Most Blessed Sacrament
National Catholic School of Social Service

5:30 P. M. Reception and tea

EVENING

8:00 P. M. Grand Ballroom, The Mayflower
Mass Meeting
Miss Katherine R. Williams, presiding
Musical program; Greetings; Response
"Memorial to Monsignor Burke"—His Excellency, the Most Rev. Joseph Schrembs, D.D., Bishop of Cleveland
President's Message—Miss Katherine R. Williams, National Council of Catholic Women
Address—His Excellency, the Most Rev. Samuel A. Stritch, D.D., Archbishop of Milwaukee

MONDAY, SEPTEMBER 27

MORNING

8:00 A. M. Mass at St. Matthew's Church for the intention of Our Holy Father

9:30 A. M. Grand Ballroom, The Mayflower
Opening session
Miss Katherine R. Williams, presiding
Address of the Episcopal Chairman, Department of Lay Organizations, National Catholic Welfare Conference—the Most Rev. John F. Noll, D.D., Bishop of Fort Wayne
Adoption of Rules. Appointment of Convention Committees: Amendments; Credentials; Elections; Nominations; Resolutions
Report of Secretary—Mrs. Thomas Dignan
Report of Treasurer—Mrs. Thomas P. Ryan
Report of Executive Secy.—Miss Agnes Regan

AFTERNOON

12:30 P. M. The Mayflower—Luncheons
Family and Parent Education and Catholic Parent Teacher Association—Mrs. Thomas J. Horrigan, presiding
Panel: Members of the Mothers' Circle, Meriden, Conn.
Report of the Second International Congress for the Return of the Working Mother to the Home and Congress for the Christian Family—Mrs. John Bell Hood
International Relations—Miss M. Pauline Casey, presiding
Demonstration: The Peace Primer—leader: Miss Elizabeth B. Sweeney, Executive Secretary, Catholic Association for International Peace
National Catholic School of Social Service—Dr. Anna E. McCaughey, presiding

2:30 P. M. Grand Ballroom, The Mayflower
Miss Katherine R. Williams, presiding
Report of the Committee on Organization and Development—Mrs. Earl R. Reynolds, National Chairman
Report of Field Secretaries:
Organization—Miss Lenna M. Wilson
Youth—Miss Anna Rose Kimpel

4:00 P. M. Committee Round Tables
Family and Parent Education and Catholic Parent Teacher Association
Mrs. R. J. Sweeney, presiding
Introduction—Mrs. R. J. Sweeney
"Habit Formation in Children"—Dr. J. Edward Rauth, O.S.B., Instructor in Psychology, Catholic University of America
Discussion leader: Mrs. W. J. Hotz, Omaha
Study Clubs
Mrs. Thomas P. Ryan, presiding
Demonstration: Study of the N. C. W. C.—leader: Mrs. Matilda Costella, Lincoln.

6:00 P. M. Dinner and annual meeting of the Alumnae, National Catholic School of Social Service

EVENING

8:00 P. M. Grand Ballroom, The Mayflower
Mrs. Thomas J. Horrigan, presiding
"What Do We Mean by Equality"—Miss Mary G. Hawks, Buffalo
"The Web of Sanctity"—Dr. Sabina H. Connolly, New Haven, Conn.
Address: The Right Rev. Msgr. Joseph M. Corrigan, Rector, Catholic University of America

TUESDAY, SEPTEMBER 28

MORNING

8:00 A. M. Mass at St. Matthew's for our Youth

9:30 A. M. Grand Ballroom, The Mayflower
Miss Katherine R. Williams, presiding
Report of the Committee on Industrial Problems—Miss Cecilia Yawman, National Chairman
Report on the Institute on Industry—Miss Linna E. Bresette, Field Secretary, Social Action Department, N. C. W. C.

10:15 A. M. Grand Ballroom, The Mayflower
National Catholic School of Social Service
Miss Anna E. McCaughey, presiding

AFTERNOON

12:30 P. M. The Mayflower—Luncheons:
Youth—Italian Gardens
Miss Anne Sarachon Hooley, National Chairman, presiding
Theme: "Atheistic Communism"
"A Positive Program for Youth"—The Right Reverend Monsignor Michael J. Ready, General Secretary, N. C. W. C.
Other speakers to be added
Study Clubs, Mrs. Thomas P. Ryan, presiding
A Program of Study Clubs in a Rural Area
"Rebuilding a Nation Through Study Clubs," Miss Clara V. Bradley, Instructor in Home Economics, National Catholic School of Social Service

2:30 P. M. Committee Round Tables
Youth—Miss Anne Sarachon Hooley, presiding
"A United Youth Program"—The Reverend Vincent Mooney C.S.C., Director, Youth Bureau, N. C. W. C.
Other speakers to be added
Round tables:
"Organizing Youth"—Miss Margaret McGuire, San Francisco
"Programming"—Miss Catherine Lynch, Hartford
"Constitutions"—Mrs. C. J. Graves, Havre, Montana
"Leaders' Training"—Miss Anne Sarachon Hooley
Industrial Problems—Miss Cecilia Yawman, presiding
Program for the coming year
"The Value of Trade Union Organization and Collective Bargaining for Women Workers"—Miss Elizabeth Christman, Executive Secretary, National Trade Women's League
Discussion on collective bargaining in relation to Catholic social teaching
Extension of Religious Education—Mrs. Thomas Dignan, presiding
Demonstration on the Confraternity of Christian Doctrine—Leader: Miss Miriam Marks, Field Secretary

4:00 P. M. General Session Grand Ballroom
Miss Katherine R. Williams, presiding
Report of the Committee on Immigration—Miss Mary Coughlin, National Chairman
Convention Committee Reports:
Credentials; Nominations; Amendments

EVENING

8:00 P. M. Grand Ballroom, The Mayflower
Miss Mary Coughlin, presiding
"Beauty"—Miss Anne Sarachon Hooley, National Chairman, Youth Committee
"The Response of Youth"—His Excellency, the Most Reverend James E. Kearney, Bishop of Rochester

WEDNESDAY, SEPTEMBER 29

MORNING

8:00 A. M. Mass at St. Matthew's for living and deceased members

8:00 A. M. Chinese Room, The Mayflower
Polls open for voting, 8 to 12

9:30 A. M. Grand Ballroom, The Mayflower
Extension of Religious Education—Miss Katherine R. Williams, presiding
Report of the Committee on the Extension of Religious Education—Mrs. Thomas Dignan, National Chairman
Discussion: Retreats
Organization and Development—Mrs. Earl R. Reynolds, presiding
"Institute on Organization"—Mrs. Eugene McCarthy, President, Cleveland Diocesan Council of Catholic Women
Resume of Meeting of Diocesan Presidents—Mrs. J. W. McCollum, Co-chairman
"Our Youngest Council"—His Excellency, the Most Reverend William L. Adrian, D.D., Bishop of Nashville

AFTERNOON

12:30 P. M. Special Luncheon: Board members, past and present, with presidents of National Organizations

2:30 P. M. Grand Ballroom, The Mayflower
Miss Katherine R. Williams, presiding
Discussion of Resolutions
Report of Elections

EVENING

7:00 P. M. Grand Ballroom, The Mayflower—Banquet—
Miss Katherine R. Williams, presiding
Invocation
Toastmistress—Mrs. Earl R. Reynolds
Message from the National Council of Catholic Men—Mr. Louis Kenedy, President
Greetings—Mr. W. I. Plant, State Deputy, Knights of Columbus
Message from the National Broadcasting Company—Mr. Franklin Dunham
Symposium: Making Catholic Thought Articulate
"A City Seated on a Mountain"—Mrs. A. E. Coolot, Sacramento
"The Handmaid of Religion"—Mrs. Curran L. Jones, Columbia, S. C.
"Members One of Another"—Mrs. M. Brandeau, Nashville
"The Apologetics of Example"—Mrs. Lucian R. Carroll, Houston
Address
Closing Message and Benediction—His Excellency, the Most Reverend John F. Noll Episcopal Chairman, Department of Lay Organizations, N. C. W. C.

THE 75th CONGRESS AND EDUCATION

(*Continued from page* 10)

economics and their application to the conduct of business.

A bill introduced by Senator Thomas, of Oklahoma, would establish in the National Office of Education a Division of State University Correspondence Study under a national director at Washington. This bill would provide an appropriation of $10,000,000 to start the correspondence school.

An even less desirable proposal is embodied in S. 1167, introduced by Senator Bone. This bill would establish in the National Office of Education a "United States Educational Peace Commission to promote peace by means of education."

It is reported that the National Youth Administration is tending to shift from the giving of relief to needy boys and girls who attend high school or college to a more systematic attempt to train young people for jobs. The regional National Youth Administration director for New York is quoted as saying that substantial progress is being made in the development of an apprenticeship program for unemployed young men and women.

A bill, H. R. 6442, introduced by Representative Fitzgerald, would authorize the Secretary of Labor to formulate and promote the furtherance of labor standards necessary to safeguard the welfare of apprentices and to encourage the application of such standards in contracts of apprenticeship. This bill would transfer from the National Youth Administration any apprenticeship work it has undertaken and place it under the direction of the Secretary of Labor as a regular function of the Department of Labor. The bill received strong support and passed both Houses and was approved. An additional appropriation has been provided. Abuses of the so-called apprenticeship work in some states resulted in protests. Administered by the Department of Labor, apprenticeship training may become a useful federal activity.

Of far-reaching and lasting possibilities is the convention for the promotion of cultural relations among the American nations. By this convention the United States and every other American nation would engage itself to award each year to two graduate students or teachers of each of the other countries a fellowship for the ensuing scholastic year, each fellowship to provide tuition and subsidiary expenses and maintenance at an institution of higher learning to be designated by the country awarding the fellowship. Traveling expenses to and from the designated institution and other incidental expenses shall be met by the recipient or the nominating government.

Provision is made also for an exchange of professors between the contracting parties. Each government is called upon to select a visiting professor who shall either give lectures in various centers or conduct regular courses of instruction and promote better understanding. The sending government shall provide all expenses incident to such exchange including salary.

Each government agrees, furthermore, to encourage the interchange of students and teachers within its territory and those of the other contracting countries during the usual vacation periods.

German Bishop Thanks U. S. Hierarchy For Aid to Catholic Emigrants

AS CHAIRMAN of the German Relief Committee and in the name of the Bishops of Germany, the Most Rev. Wilhelm Berning, Bishop of Osnabrueck, has addressed a letter to the Most Rev. Edward Mooney, Archbishop of Detroit and chairman of the Administrative Board of the National Catholic Welfare Conference, expressing gratitude the Bishops of the United States for the steps they have taken toward aiding German Catholics coming to this country.

Bishop Berning makes reference to the Committee for Catholic Refugees from Germany, which was authorized at the annual meeting of the National Catholic Welfare Conference in November, 1936, and tells of learning with what zeal the Bishops have undertaken the establishment of the committee and expresses his heartfelt thanks.

"A LESSON IN PATIENCE—AND CATHOLIC ACTION"

(*Continued from page* 22)

"But, Mrs. Blank, you surely remember [the hypocrite! He knew she did not even hear, much less remember] that I said this morning that the N. C. C. W., together with the N. C. C. M., functions through some 3,500 affiliated societies—national, state, diocesan, district, local, and parish. And, I would add, it considers the parish society as the real unit in this nation-wide movement of Catholic Action. By affiliating with the N. C. W. C.—or with the N. C. C. W., which means the same thing—a parish organization, like St. Mary's Aid Society, will intensify its interest and usefulness in its own parish, and, at the same time, contribute its share towards the success of diocesan and national undertakings."

While the priest was giving this explanation, Mrs. Blank was thinking up her next grievance.

"And then," she said, "to urge us to subscribe for another Catholic magazine, CATHOLIC ACTION! Why, Father, every lady in our organization will assure you that she has already been saddled with subscriptions for a half-dozen Catholic magazines which she never has time to read or even——"

"But not one of these ladies," he replied maliciously, "has ever assured me that she had not time to read column after column of crimes and scandals and fashions and sports in the daily newspaper. Just think what a wholesome practice it would be to forego such morbid and frivolous reading and instead devote her little odds and ends of time to good Catholic magazines. Her mind would be filled with worthwhile thoughts, her imagination would be fired by the example of heroes of Christ, her faith and charity would be strengthened, and her spiritual life intensified.—And as for that particular publication, CATHOLIC ACTION, the official organ of the N. C. W. C., it gives precisely the information, the guidance, the inspiration needed to save many a parish organization from succumbing to dry rot."

"Of course if your Reverence really wishes it, I am quite ready to join the N. C. C. W." she assured him brightly. "And I am confident all the other ladies are too."

"Dear Lord, give me patience," Father Casey prayed after she was gone. And then he added another prayer: "And please teach me how to express my ideas in such clear, clean-cut language that the hearers will grasp them."

N. C. W. C. ASKS CATHOLIC GROUPS TO COOPERATE IN U. S. CONSTITUTION SESQUICENTENNIAL

THE N. C. W. C. has accepted the invitation of Congressman Sol Bloom, director general of the United States Constitution Sesquicentennial Commission, to participate in the nation-wide celebration of the 150th anniversary of the formation of the Constitution of the United States. Upon receipt of a letter from the N. C. W. C., assuring cooperation in this worthy enterprise, Congressman Bloom wrote:

"We appreciate your courtesy in sending the material used in the National Catholic Welfare Conference Civic Education Program and the information you have furnished regarding it, its aims and purpose, and the extensive circulation. . . .

"The Constitution Sesquicentennial Celebration will begin September 17, 1937, and continue through the corresponding period of ratification and organization of the national government, terminating with the 150th anniversary of the Inauguration of President Washington, April 30, 1939. It is the purpose of the Commission to create a quickening of interest in our Nation, its history, and in the Constitution as the supreme law of the land."

Groups affiliated with the National Councils of Catholic Men and Women have been advised of the importance of this celebration and asked to cooperate locally in making effective the aims and purposes of the Government's program for the observance of this important event in the history of the Nation.

SEVENTEENTH ANNUAL CONVENTION NATIONAL COUNCIL of CATHOLIC WOMEN

Washington, D. C., September 25-29, 1937

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